

Charitas Evangelica.

A
DISCOURSE
OF
Christian Love.

BY
The late Pious and Learned
JOHN WORTHINGTON, D.D.

Published by the Author's Son.

LONDON,
Printed by *J. M.* for *Walter Kettilby*, at the
Bishop's Head in *St. Paul's Church-*
Yard, 1691.

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Christian Evangelical

DISCOURSES

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THE
PREFACE.

IT would be an unnecessary trouble, for me to endeavour, by a long and elaborate Preface, to evince the Usefulness of the Author's Subject; seeing it is both apparently most Seasonable, and also confessedly of the greatest Importance.

But since the Discourse is Posthumous, I must not forbear to give some account thereof; it requiring that in regard to the Author, which is the common and indeed always a just and becoming Civility to the Reader.

The PREFACE.

In short, What I here publish, are the Remains of several Sermons, which he preach'd upon one Text; but where, I cannot positively affirm. Most probably they were some of his First Lectures at Hackney: And this I conclude from one of them, which bears Date 1670. the Year in which He was chosen Lecturer there; where, in the following Year, He Died.

Had the Author in his lifetime design'd these Papers for the Publick, it is not to be doubted, but they would have received some further Polishing, as well as Enlargements; and have come into the World with more Advantages.

What he could have made them,
is

THE PREFACE.

is well known to those who are acquainted with his Labours, in the Revising and preparing of Mr. Mede's and Mr. Smith's Works for the Press; as also, with his not to be unmentioned Edition of Thomas à Kempis.

But I would not lessen the Esteem of the following Discourse: Of which, this I may say (without breach of Filial Modesty) and onely this I shall add, That whosoever peruses it with a becoming Candour, cannot but acknowledge it, if not Worthy of the Author, at least not Unworthy of the Publick View.

LONDON,
O^o Rob. 13.
1690.

John Worthington.

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OF THE
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A
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THE
INTRODUCTION.

IH A T we may more fully apprehend the Doctrine of *Christian Love* (a Duty so frequently, so continuedly inculcated in the New Testament) it will be fit to consider the Characters or Qualifications of the true *Christian Love* wherein we are to walk. And to this purpose, what lies more
B dispersedly

The INTRODUCTION.

dispersedly in several places of Scripture, which may best lead us into the true and full notion of this so lovely a Grace, I shall collect and bring into your view ; both to the clearing of the Truth itself, and for the illustrating by the way several expressions in Scripture.

CHAP.

CHAP. I.

THE
RULE and MEASURE
OF
Christian Love.

FIRST, It is to be ἀγαπᾶν ἑαυτοὺς, *Fervent Love*, or *Charity*, 1 Pet. 4.8. *Charitas intensa* (as *Beza* renders it) an intense Love: *Above all things have fervent Charity, or Love, among your selves*: And 1 Pet. 1.22. *See that ye love one another ἐκλενῶς fervently; earnestly*, as the Greek Word is used when joined with Prayer προσευχῇ, Acts 12. 5. and ἐκλενέμενοι προσευχόμενοι, Luke 22. 44. And crying unto God, כחוליה mightily (*fortitudine*, *Vulg. Lat.*) is render'd by the LXX. ἐκλενῶς.

The ἀγαπᾶν ἑαυτοὺς, is not therefore a sleight, formal, weak, cold affection, but an earnest fervent, intense, a great and vehement Love. The Coals of this Love must be as Coals of fire, which hath a most vehement flame, Cant. 8. 6. It must be a Love rais'd up to a great degree of dearneſs

and affectionateness, even to a kind of *copy*. Hence that in *Rom.* 12. (a Chapter enricht with excellent Precepts) ver. 10. *Be ye φιλόσοφοι, kindly affectioned to one another.* The Greek word *σοφία* implies *vehementem & genuinum amandi affectum*, a strong affection of Love, such as is reciprocal between Parents and Children, &c. such as is betwixt those of the nearest Relation.

HOW Fervent, how Dear this Love ought to be, He who was Love Incarnate (the Wisdom of God, and the great token of his Love) our Blessed Saviour hath shewn us in a few words, but so fully expressive, as none can be better, in that *Royal Law* (as *S. James* calls it, ch. 2. 8.) *Thou shalt love thy Neighbour as thy self.* In this one Commandment are comprehended the Six Commandments of the Second Table, *Matth.* 22. 39. containing our Duty to our Neighbour, that is another, every other Man: For by *Neighbour* is not meant only (as we commonly use the word) one that dwells near us: But according to the Stile of the Scripture, *Neighbour* signifies another, *πλησίον τῆ ἐστιά, τῆ φύσεως, ἢ τῆ τόπου ἐγγυότητι* (saith *Istodore Pelusiote* Lib. 4. Ep. 123.) not him only that is near us in place or habitation, but any one of the same common stock with us, partaker of the same nature, all men, all of our kind; especially *ἐκείνον ἃν πλῆσιον, & δεόμενον*, such a one as is in want, and needs our Love in relieving him. Thus in *Rom.* 13. 9. *& πλῆσιον*, is in Ver. 8. *& ἑτέρωθεν*. And in the Old Test. *γῆ Neighbour*, sometimes signifies no more than *another*. *Gen.* 11. 3. *Prov.* 18. 17. *Exod.* 21. 18.

Of the same import and sense is that other Excellent Rule of Christ, delivered in his Sermon on the

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the Mount, Matth. 7. 12. *All things whatsoever ye would that men should do unto you, do ye even so to them; or as it is in Luke 6. 31. As ye would that men should do to you, do ye also to them likewise.*

TO the same sense is that Rule delivered in a Negative stile, *Quod tibi fieri non vis, alteri nè feceris*. And concerning this, *Lampridius* the Historian, in the Life of that Roman Emperour *Alexander Severus*, reports, That that Excellent Emperour (who flourished 206 years after Christ) was so much in love with it, *Quam sententiam usq; adeo dilexit, ut & in palatio & publicis operibus inscribi juberet*, he caused it to be writ upon the Walls of his Palace and publick Buildings (as Sentences of Scripture are written on our Church Walls). And though he was an Heathen, yet he was better affected towards Christians for this Rule and Precept of their Masters, and shewed them favour. And as he loved this Rule (which is *Radix Justitia & omne fundamentum equitatis*, as *Lactantius* speaks) so he practis'd it: For when there was cause to inflict punishment upon any for acts of Injustice and Injury to others, he ordered that the Officer should thus admonish the party of his unjust Carriage, and proclaim aloud this Dictate of Conscience, *Quod tibi fieri non vis, alteri nè feceris*: And in case, the Army being on their march, a person of Quality had offended in doing any hurt to the field or possessions of another, and his dignity excused him from such corporal punishments and disgraces which the inferiour fort had inflicted on them, yet the Emperour would vehemently reprove him with this, *Visne in agro tuo fieri, quod alteri facis?* Wouldst thou have that done to thy own Field and Possession, which thou

doest to anothers? And such a reproof and check as this must needs affect and forcibly strike the Conscience of the guilty offender, especially when it comes from the lips of a Person of integrity and exemplary worth. And such a one was this Emperor, as the same Historian reports of him, *Dies nunquam transit quin aliquid mansuetum, civile, piū faceret*, Not a day past him, but he expressed the benignity and the integrity of his Spirit in some acts of goodness, kindness and equity, and in acts of exact justice; and therefore he is by the best Interpreters of the *Apocalypse* fitly supposed to be meant by the *Rider of the black horse* (Rev. 6. 6.) with the pair of balances in his hand.

BUT to return from this digression, to that fore-mentioned *Rule and Measure* of the Love which we are to express to our Neighbour, *Thou shalt love thy neighbour* (i. e. another, every other) *as thy self*; or, *As ye would that men should do to you, do ye also to them*: None can pretend that the Rule is obscure and intricate, hard to understand, though it be through Mens own fault hard to practise.

For every one may know, without much study and beating his brains, what it is to love himself. *No man ever hated his own flesh* (saith the Apostle.) No man is coldly or slightly affected toward himself. No, The Love wherewith a man loves himself, is a fervent, intense Love: And if this must be the *Rule and Measure* of thy Love to thy Neighbour (for thou must love him *as thy self*) then surely the Love wherein Christians are to walk, is not to be a cold, remiss, slight, and formal Love, but earnest, intense and ardent.

To prevent and obviate any cavils or mistakes about this Love of thy self, which is to be the *Rule*
and

and Measure of thy loving thy Neighbour; and for a further explaining of those two forementioned Precepts of Christ, we are to consider,

First, That here is meant a regular Love of our selves; not an inordinate, vitious Self-love; not a love that breaks or transgresses the bounds of righteousness. No man must do an unjust or unlawful act in his own behalf, or for his own advantage; nor for the interest or advantage of another: For such a Love as this, is not (as the Apostle speaks of the right Love, *Rom. 13.*) πληρωμα νομου, *the fulfilling of the Law*, but the transgressing thereof.

If the thing be unlawful or forbidden by God, which thou wouldst have others do to thee, thou must not do the same to them: Which yet is the practice of those that stile themselves Good-Fellows and are Brethren in iniquity; all that entangle others, or strengthen one another in their sins which they have chosen.

Thou must therefore do that to another, which thou wouldst have done to thee, that is, which thou mayst rightly and lawfully will; that which is agreeable to the Holy Scripture, and Right Reason, to the light of Nature shining in thy Conscience, and shining with a greater lustre in the Divinely-inspired Scripture: And so that thy Love be regulated by a right Judgment, by purified Reason, so it be agreeable to the Rule of Righteousness, let the Love of thy Self, and of thy Neighbour, be as Intense and Fervent as it can; so that the Spirit of Love be accompanied with the spirit of a sound mind, to borrow those words of the Apostle, *2 Tim. 1.*

Secondly, That Evil which thou wouldst not have done to thy self, thou must not do, or wish, or contrive to be done to another. Thou must not do that to another which is unjust, and would seem so to thee, if thou wert that other.

And if thou hast been that other, and therefore by experience knowest more feelingly what it is to be evil dealt with, and unworthily used by others; thou, even thou especially shouldst not deal so with others: For if they did evil therein, thou art not to practise the like. What was evil and unjust in them, when done to thee, will be also evil in thee, if thou doest the like to them.

Do not therefore render evil for evil, or railing for railing, as S. Peter speaks (1 Ep. Ch. 3.); who also tells us (in Ch. 2.) that Christ, our Pattern as well as our Propitiation, did not so: He, *when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself, and his cause, to him that judgeth righteously.*

Do not return slander for slander, wrong for wrong, or any the like for the satisfying of a revengeful humour: *Vengeance is mine, and I will repay, saith the Lord*, Rom. 12. Leave that therefore to God, and to his Vicegerents.

There is a Rule which many walk by [*Do as thou hast been done to: or, What others do to you, do ye the same to them likewise*] which they do not so much mean and practise in that better sense, wherein only it is allowable, *viz.* in doing good to others, in rendring good for good, in a way of Gratitude, as one good turn asks another; there is ingenuity and justice in this: But they generally understand and practise it in returning, or doing evil for evil.

But

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But there is a vast difference between this Rule, *Do as thou has been done to*, and our Saviour's Rule, *Do as thou wouldst be done to*: Tho' they differ but little in words (in a word or two) yet they are as distant as Heaven and Hell, as Christ and Belial.

Do as thou hast been done to: or, *What others do to you, do ye the same to them likewise*: This is the Devil's Maxim; it is a branch of that *Wisdom*, which (as S. James speaks, Ch. 3.) *descendeth not from above, but is earthly and devilish*, such as the Devil doth infuse into the minds of men.

But, *Do as thou wouldst be done to*: or, *What ye would others should do to you, do ye the same to them likewise*: This is our Saviour Christ's Rule; it is the Royal Law of him who is King; its a branch of that *Wisdom which is from above* (from Heaven) *which is peaceable, gentle, full of mercy and good fruits*, (as S. James speaks in the same Chapter.)

Thirdly, Thou must make thy Neighbour's, or another's, condition thine own; thou must look upon his Concernments, his Case and Circumstances, as if they were thine own: And then, that pity, that counsel, that help, that relief and comfort which thou wouldst expect or wish for from others, if thou wert in straits and difficulties, and uncomfortable circumstances; the like must thou now afford to them in such hardships.

This is that true *χρηστότης*, Benignity, Kindness and Goodness of disposition and deportment, to which our Religion doth exhort and oblige us. And Phavorinus doth very pertinently describe it, when he saith, it imports *ἡ πρὸς ἡ πάλαι σωδίαθε- σιν ἰδιοποιούμενην*, such a disposition and temper of mind as makes a Man to look upon the case and circumstances of another as his own. And then
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what he would desire or endeavour for himself, the like will he desire and do for another, if he loves his Neighbour as himself, with as unfeigned and fervent a Love as he loves himself.

And here it may be fit to remember that Wise Saying of the Son of Syrach, which contains a great deal of sense in a few words, *Ecclus. 31. 15. Judge of thy Neighbour by thy self.* That which thou judgest unworthy, and unbecoming, yea and injurious in reference to thy Self; judge the same of it, if done to thy Neighbour in the like circumstances: And that kindness, those Civilities, that fair respect, that which thou wouldst judge fit and decent in thy own behalf; judge the same in behalf of thy Neighbour in the like Capacities.

I may also superadd that wholesom and short counsel which *Tobias* had from his Father (*Tob. 4. 15.*) *Do that to no man which thou hatest.*

Fourthly, But to rise higher yet, and to prevent an Exception against this Rule and Measure of the Love of our Neighbour, I add (for a further explaining of it, this, which is to be observed) That which thou wouldst should be done to thee, if thou wert of such a Rank and Condition, if thou wert in such a place, or (to look more inward) if thou wert so qualified and accomplished, do thou the same to thy Neighbour, to any other, of such a rank and condition, of such qualifications and accomplishments.

And if thy Neighbour, if another be of an higher rank, degree and condition; or if he be more excellently qualified, and more worthily accomplished; particularly, if he partake more of God, of true Holiness which is the fairest Image and resemblance of God, and consequently has more
real

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real Divine worth in him; Thou art then to judge that he is to be loved and esteemed (not only *as thy self*, or equally with thy self, as thou art for the present, but) *above thy self*, viz. whilst thou art not such.

And yet still the Rule holds good, still this is to love him *as thy self*, *as thou art* (though above thy self as thou art now) this is to love him as thou thy self wouldst judge thou wert to be loved, esteemed and regarded, if thou wert in his estate, if thou wert such as he is.

Fifthly and Lastly, There is yet an higher pitch and degree of Love, which at some time, and in some cases, is due from thee to thy *Neighbour* or *Fellow-Christian*; whom thou art to love, not only *as thy self*, but *more then*, or *above*, thy self, though he be not superiour or above thee in those respects mentioned in the last particular: 1 John 3. 16. *Christ laid down his life for us, and we ought to lay down our lives for the brethren.*

Here is Love raised up to the greatest Fervency, to the highest degree possible; for (as our Saviour Christ told his Disciples, Joh. 15.) *Greater love hath no man than this, that a man lay down his life for his friends.*

Now the Rule and Measure of this Love, Love in its utmost height, and that which obligeth a Christian to this Love, is the Love of Christ manifested in laying down his Life for us. As in the former Particulars the *Rule and Measure* of thy Love to thy Neighbour was thy own Love, thy loving thy self; thou wast to love him as thy self: So the Rule and Measure of this highest degree of Love, is the Love of Christ to thee; Thou must love a Christian as Christ loved thee.

Thus

Thus he Commands, *John 15. 12. This is my Commandment, that ye love one another, καθὼς ἠγάπησα ὑμᾶς, as I have loved you*: How's that? In laying down his life for them, as appears by the following words.

As I have loved you.] These words carry in them the greatest force and reason, the greatest obligation to this degree of Love, and make it a duty full of equity. Nothing can sound so high, nothing can have such an obliging Vertue as this of Christ, [*As I have loved you.*] If we consider, either,

1. The excellency of the person of Christ, who this *I* is [*as I have loved you*]. He that spake this, and thus loved us, was Jesus Christ, the brightness of God's glory and the express image of his person; God manifest in the flesh, the Lord of life and glory, the Sovereign of Men and Angels, Messiah the Prince, the Lord of all. And if he loved us at this rate, so as to lay down his Life for us; He that was so far exalted above, not Men only, but Angels; He the Head of all Principality and Power, higher then Thrones and Dominions, and any of the Angelick Orders: Then should a Christian thus love his Fellow-Christians, those of the same mould, and make with himself, in laying down (if need be) his Life for them.

2. Or if we consider the vileness and unworthiness of those for whom Christ did thus much. If he the Prince, and only Son of God, laid down his Life for us who were *Enemies* (*Rom. 5.*) Rebels against Heaven, Enemies to the Crown and Dignity of his Father, the King of Heaven and Earth: Should not a Christian then do as much for his Friends, his Brethren, born of God; He and

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and they having one God for their Father, one Christ for their Redeemer and Head, who paid as dear a price and ransom for them as for thee, and who owns them as much for his living Members as thee; *partakers of the same precious Faith* with himself (2 Pet. 1.) and therefore as valuable and dear in God's sight as he is; nay it may be more, if they be more like to God in eminent degrees of Holiness, and if the continuance of their Life, and being in the World, be more considerable. they being fitted to be more useful in the World.

3. Or if we consider the infinite advantages, the richest benefits and best of blessings, which came and redounded to us by the Love and Death of Christ: As Christ hath done and suffer'd so much for us, even to the laying down of his Life for us, and pouring out his Life to Death, even to the Death of the Cross (a Death of shame and pain) amidst the contradictions, and derisions of his insulting Enemies. If he hath done so much for us, when the case of our Souls so much needed it; more than can be done, by any, or all the Men in the World; then ought we (it is a reasonable service, an equitable duty) *to lay down our lives for the brethren*, if the necessity of their case so require it, no other means appearing; and if such a considerable good may thereby come to them, or others, or to the furtherance of the Faith or Gospel, as may justly call for this highest degree and demonstration of Love.

Nor have there wanted Instances of this among the noble Army of Martyrs, whose Love was as strong as Death.

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A fair Instance of this was *S. Paul*, who tells the *Thessalonians* (in *1 Ep. 2.8.*) That he had such an affectionate desire or love for them, and that they were so dear to him, that he was willing to impart to them not only the Gospel of God, but also his own Soul or Life. And yet more affectionate is that which he writes to the *Philippians* (ch. 2. 17.) telling them, That it would be matter of greatest joy to him, if it should so fall out that he should be offered upon the sacrifice and service of their faith.

And though the Apostle *S. John*, whose words these are; [*Because Christ laid down his life for us, therefore ought we to lay down our lives for the brethren.*] He of all the Apostles is said by Ecclesiastical Historians, alone not to have laid down his life by Martyrdom, but quietly and in a good old age to have died at *Ephesus*: Yet he was in his Mind prepared to have suffer'd Martyrdom; which he had done, had he not been miraculously preserved by God when he was cast into the Vessel of hot scalding Oyl, from whence coming forth unhurt, (as the three Children out of the fiery Furnace) he was by *Domitian* banish'd into the Isle of *Patmos*, for the word of God, and testimony of *Jesus Christ*: And he calls himself in his Epistle to the Seven *Asiatick Churches*, their brother and companion in tribulation, and in the kingdom and patience of *Jesus Christ*, *Rev. 1.9.* The full purpose and noble resolution of his Mind was for the utmost Sufferings, even unto Death.

And the same Spirit of Love, Love ready to express it self in this highest Degree that is possible, lived and continued in the first and best Christians. It was so conspicuous in *Tertullian's* time, that the very Heathens took special Notice,

as *Tertullian* reports in his *Apology*; *Vide* (in-
quirit) *ut invidiam se diligant Christiani, & ut pro
altero mori parati sunt*. See (said the Heathens)
how the Christians love one another, how ready
they are to lay down their lives for each other.
Till these days that Love (which afterward grew
cold) continued warm and vigorous; and by
this loving one another, did all men know that they
were Christs Disciples, as he had said, *John 13*.

But I shall not insist any further upon this fifth
Particular, *viz.* Love raised up to the greatest
height possible, in loving others more than thy
self, by laying down Life it self for them: The
occasions of expressing Love in this degree of Fer-
vency, are more rare; God doth not so frequent-
ly call to this; as to that Fervency of Love express-
ed in the four foregoing Particulars of *Loving thy
Neighbour as thy self*.

And yet this fifth Particular, this loving an-
other, in laying down thy life for him, may be in
some sort reduced to the loving him as thy self;
viz. as thou wouldst he should do for thee, in case
thy Case and Necessities did as much require that
he should lay down his life for thee, as his do that
thou shouldst do this for him.

TO conclude then, seriously think on this *Rule*
of our blessed Saviour's, then which nothing
better could ever have been said, nothing more
need to be said.

There is enough compriz'd in this short *Rule*
of Love, as to instruct and govern the *Conscience*
of a Man in matters of Justice and Equity towards
those he has to deal with; so likewise to engage
and raise him up to a Fervency and excellent de-
gree of Love.

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There is more in these few words of Christ, that which is more fully instructive to a Christian, than all that has been said in the Voluminous Writings of the School-men, Casuists, and other Writers; more than in the Pandects, Code, and Institutes of the Civil Law.

In a word, Such is the excellency of this Law, or Rule of Christ, [*Whatsoever things ye would that men should do unto you, do ye even so to them.*] That immediately after it is said (*Matth. 7.*) *For this is the Law and the Prophets*: Which two words signifie the Old Testament, the whole Scripture then in being. *Moses* and the *Prophets* are epitomiz'd and contracted in this one *Rule*.

And as it is *Moses* and the *Prophets*, so it is also the *Law of Nature*, the Law written upon the Hearts and Consciences of all Men, and written upon the Tables of the Heart before the Law was written upon Tables of Stone in Mount *Sinai*.

And this Law of *Love* is more cleared, more improved, the obligation to it more inforced and strengthened by many peculiar considerations which the Gospel affords, in which respects it is a *New Commandment*; though a Commandment too from the beginning; writ fairer, and in more legible and lasting Characters then before, upon the Hearts of all true Christians.

 CHAP. II.

 THE
 UNIVERSALITY
 OF
 Christian Love.

SECONDLY, It is to be a *Love extended and enlarged to all*; according to the other sense and obvious notion of the Word *ἐκτετατός*: And so to love *ἐκτετατός* is to love *Universally*.

To this purpose the same Apostle *S. Peter* in his 2^d Ep. Ch. 1. 7. in that rich Chain of Christian Graces, *Unto brotherly kindness, or Love* (saith he) *add Charity*. In the former Epistle he doth thrice commend *Brotherly love*, Ch. 1. 22. Ch. 2. 17. Ch. 3. 8. But Christians must not only be *φιλῶντες*; but to the love of the Brotherhood must be superadded *Charity, an Universal Love, a Love more enlarged, even to all men*.

This Chain of Graces mention'd in *ver 5, 6, 7.* (whereof the first is *Faith*, and the last *Charity or Love*) is not compleat without such a Love. A Christian is not cloathed and adorned compleatly, has not on all that he should have, except he be

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cloathed.

cloathed with humility (as S. Peter speaks, ch. 5.) or (as S. Paul in Col. 3.) except he put on humbleness of mind, kindness, meekness, long-suffering, and ἐν ἡμῶν τέτοις ἡ ἀγάπη, above (or over) all these put on Charity, or Love, which is the bond of perfectness.

AND this Chain of Graces mention'd by S. Peter is a greater Ornament to the inward Man, and is more valuable in the sight of God, then the richest Chain or Necklace of Pearls; as the same Apostle in 1 Ep. Ch. 3. 4. speaks of the Ornament of a meek and quiet spirit, that it is of great price, highly valuable, and of as great account in the sight of God, as the bravery of Jewels, rich and gay attire, and curious dressings, are in the eyes of any in the World.

And accordingly this inward Ornament and Excellency of Moses his Soul, made him to be ἀντι-
τις θεῷ, fair to God, as the phrase is used otherwise, in Acts 7.

Moses is said to be the meekest man upon earth, Num. 12. 3. and consequently most removed from bitterness, anger, hatred, malice; all which are contrary to Meekness and Charity, two Graces near a-kin, and inseparable Companions. And God being highly pleased with him, conferr'd the greatest Honours and Favours upon him, and dignified him above any under the Old Testament: He made choice of him for the greatest and highest trusts. He was a Prophet and a Prince, the first Ruler of his People in Israel for forty years, a King in Jeshurun, Deut. 33. and as God to Aaron (Exod. 4. 17. and ch. 7. 1.) He was a kind of Mediator between God and the People; an illustrious Type of Christ, the Great Mediator, and the Great

Great Prophet, of whom *Moses* speaks, *Dent.* 18. *A Prophet shall the Lord your God raise up unto you, like unto me.* God spake to him Face to Face, Mouth to Mouth, as one Friend to another; took him into a more inward converse with him upon the Mount; where he was enabled to fast forty days; which abstinence was so far from impairing the amiable air of his Countenance, that his Face shined with a glory and lustre too bright for the People's Eyes to look upon, till he put a Veil over his Face; as he afterwards appeared in Glory on Mount *Tabor*, he and *Elias*, who had the Favour and Honour (of all under the Old Testament) to be and speak with Christ on the Mount.

Such Honour from God had *Moses*, who was eminent for Meekness, that inward Ornament of his Soul; so precious in the sight of God, though mean in the World's account: As also eminent for his Charity, his most Fervent and Heroick Charity, that he had for all the People of *Israel*, offering himself to dy for them, *to be blotted out of the Book of Life*, *Exod.* 32.

God values a Christian by the inward Graces of the Soul, by what the Soul wears and is adorned with; by Humbleness of Mind, Meekness, Charity, Enlarged Love, and all other Vertues which are the just accomplishment of a Christian. God values not a Man by what is outward in him; not by what he wears; not by the Titles by which he is called; not by his Relations, his Honours or Riches; not by the Train and Retinue he hath: These and the like add no inward real Worth, no true Perfection to a Man.

BUT now to return. Besides this observable place in *S. Peter*, which contains an enumeration of those Christian Graces which adorn and compleat a Christian, the last of which is *Love* or *Charity*, added to *Brotherly Love*, a Love extended to all; It may not be amiss for the further clearing and enforcing of this Duty, to recount some other passages of Scripture, whereby it may appear, that a Christian is obliged to this Enlarged and *Universal Love*.

S. Paul presseth the same Duty, whom *S. Peter* calls his *beloved Brother*. To name some few places. *1 Thess. 3. 12. The Lord make you to increase and abound in love one towards another, and towards all men: not only in Brotherly love (of which he tells them in this Epistle he needs not write to them) but in a love extended to all men.*

To which purpose is that other passage in this Epistle, *Ch. 5. Ver. 14. Be patient towards all men: And Ver. 15. See that none render evil for evil unto any man: but ever follow that which is good, both among your selves, and to all men.*

The like in *Titus 3. 2. Put them in mind to be gentle, shewing all meekness unto all men.* And this in opposition to that in *ver. 3. to living in malice and envy, hateful and hating one another: and such we our selves also were* sometimes (saith the Apostle) namely before we were converted to Christ, before the power of the Gospel had changed us into a better temper of Spirit.

BUT what if men hate and curse us, and persecute us and despitefully use us, must our *Love* be Enlarged to such Enemies? Yes, unto these, and surely then unto all men; for none seem less
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to deserve *Love* then such. And therefore I will only add one place of Scripture more, that in *Matth. 5.* where Christians (all that name the Name of Christ) are strictly enjoin'd, Ver. 44.

First, *To love their Enemies*: Here's the affection of Love in the Heart, *diligite corde*; in opposition to inward grudging, spight, rancour and malice.

Secondly, *To bless them that Curse them*: Here's *diligite ore*, here's Love in Word and Language; in opposition to the returning of railing for railing. To bless them is to speak, either well or friendly to them, without bitter, or reviling, or defaming words; or to speak well of them, so far forth as there is any thing commendable or praise-worthy in them, or done by them.

Thirdly, And not only to bless, but *to do good to them*: Here's *diligite opere*, Love in deed and real acts. Some are mention'd in *Rom. 12. 20.* *If thine enemy hunger, feed him; if he thirst, give him drink*: which are put for all other acts of Beneficence.

Fourthly, *To pray for them*. Which sort of spiritual Beneficence the poorest Christian may shew to his Enemies, who may have left him little or nothing, and so disabled him from doing good in an outward way; and if he had where-withal to do it, yet the Enemies might proudly scorn to receive it: But true Christians whether poor or not poor, may pray for their Enemies in secret, and in this way desire and endeavour to do them good against their wills, and they cannot avoid this kind of Beneficence.

Thus our Lord who practis'd what he preach'd, prayed for his most violent and virulent Enemies, when he was upon the *Cross*; and they are the first

words which he spake when he was lifted up on the *Cross*, in the midst of all the pain and shame they put him to, (as *S. Luke* records it, Chap. 23. 34.) *Father, forgive them, for they know not what they do.* And that diverse were the better for this Prayer of Christ, (which was an act of real Beneficence to them) may appear by what is said, *verse 48.* That *the people beholding the things which were done, smote their breasts and returned:* Which was the beginning of that remorse which did more deeply affect them at *S. Peter's* Sermon, where three thousand did not only smite their breasts, but were smitten to the heart, *pricked and wounded in their hearts unto repentance,* Acts 2.

Thus also *S. Stephen*, the first Martyr that suffered for Christ, and who had much of the Spirit of Christ in him, the Spirit of Benignity and Charity, pray'd for his Enemies at his death, when they express the most violent and barbarous rudeness and cruelty, *Lord, lay not this sin to their charge.* And that some also were better for his Prayer, there is no cause to doubt. That it was for *S. Paul*, then *Saul* who had an hand in his death, appeared by his Conversion soon after. Hence that Saying, *Si Stephanus non orasset, Ecclesia Paulum non habuisset.* And to gain such a one as he was to the Church, was to the gain of many. His famous Conversion is related in *Acts 9.* where it is also recorded, That *the Churches then had rest throughout all Judea, and Galilee, and Samaria, and were edified and multiplied.*

THUS I have particularly explain'd the several Expressions in *Matth. 5.* where is enjoin'd by our Saviour Christ, a Love extended and enlarged

larged to all, even to Enemies, such as seem least to deserve it.

But then I must not omit the Reason of this Command so grievous to flesh and blood: It is said, in *verse 45. That ye may be the children of your father which is in Heaven, for he maketh his Sun to rise on the evil and the good, and sendeth Rain on the just and on the unjust: i. e.* That ye may approve your selves, both to others, and in your own Consciences, that ye are the Children of God, born of him, having the same benign Nature, and this God-like affection in you. Take it briefly thus.

First, God hath his Enemies, those that hate him; and he is wrong'd and injur'd by them, more than you are or can be by yours.

Secondly, God hath done nothing at any time to provoke or hurt them; but you may have done it more or less at sometimes to your Enemies. God may justly say, as he doth in *Micah 6. 3. O my people, what have I done unto thee? and wherein have I wearied thee? testifie against me.*

Thirdly, God hath always done them good; *It is of his mercies that they are not consumed: His mercies are new every morning:* And therefore he had greater reason to be otherwise dealt with, having deserved infinitely better of them, then you can of your Enemies.

Fourthly, God is their Lord and Maker; the infinitely perfect Being; they are but vanity, and as nothing before him.

Fifthly, And yet God is neglected, hated, worse dealt with, and more unworthily used; worse and more frequently and for a longer time wronged, then you are by yours.

Sixthly, But though he is thus dealt with, and though he is sensible of all the Wrongs done to

him, yet he is patient and long-suffering; and this not per force and of necessity, because he cannot help himself, (which may be your case;) but when it is in his power to revenge himself every moment, and to break his Enemies in pieces, as easily as a Potter may dash in pieces his Vessel; yet he is strong and patient, and *He is*, (as it is *Luke 6. 35.*) *kind to the unthankful, and to the evil;* kind to those that do not worthily resent his kindnesses, but return evil for good, which is the greatest provocation that may be among men.

And God hath shewed these riches of his goodness, forbearance, and long-sufferings, upon a merciful design; that by heaping these coals of fire on their heads, he may melt them, that this his Goodness might lead them to Repentance; and that by Repentance they might be qualified for the receiving of richer Blessings, and choicer Favours, *Spiritual blessings in heavenly places in Christ*; that a better Sun, the Sun of righteousness might rise and shine upon them; that *showers of blessing* (*Ezek. 34. 26.*) the sweetest Influences of Heaven, might descend upon them.

This is God's nature and disposition: And if ye are born from above, the Children of God, then ye must be God-like, partakers of the Divine Nature, *Imitators of God as dear Children*, living Pictures of your heavenly Father in such an enlarged Charity and Goodness.

Christians are obliged to a Love as large and unconfined as God's Love, who is *good to all, and his tender mercies are over all his works*, (*Psal. 145.*) *The earth is full of the goodness and mercy of the Lord*, (*Psal. 3. and Psal. 119.*) The beams of our love of Benevolence are to shine upon all, as God's Sun shines upon all. (*Sol non oritur uni aut alteri,*

alteri, sed omnibus in commune, saith *Pliny* in his *Panegyrick*.) The love of our Beneficence (as his Rain) must shower down upon the just and unjust.

And the Spirit that is otherwise affected, (that is not thus enlarged into *Desires* and *Endeavours* of doing good to all) is not the true *Christian Spirit* of Love, but is either (1st.) a kind of *Jewish Spirit*, or (2ly,) the *Spirit of the World*: But the true *Christian Spirit* differs from both these. Not the contracted and self-pleasing Spirit of the *Pharisees*, or of the *Publicans* and *Sinners* of the World; but the more kindly and nobly-enlarged Spirit of Love, (as it is in God and Christ) must be our Pattern, that so we may be the *Children of God*.

And here it may be of great use to describe these two sorts of *Spirit*, from which the right *Christian Spirit* must be at the greatest distance, more enlarged than either of these two.

I. *THE Jewish Spirit* was a low, contracted, limited Spirit, confin'd only to some few in respect of Mankind, to their fellow-Jews, those only of their own Nation, or of their way; viz. the *Proselytes* who came over to their Religion, as the *Greek word* Περσέλυτοι imports.

A thing so obvious, that *Juvenal* the *Satyrist*, (who lived not long after Christ) took notice of this temper of their Spirit in his days, so devoid of *Civility* and *Charity*.

*Non monstrare vias eadem nisi sacra colenti,
Quæsitum ad fontem solos dēducere verpos.*

in Sat. 14.

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To shew the way to a Stranger that was at a loss ; to shew a Spring of Water to a thirsty Traveller, that was not of their Religion ; was but an easie and ordinary Courtesie, a cheap Civility, that which any, the least sense of common Humanity, should have made them willing to. And therefore to deny this to any, except he were a *Jew*, whatsoever his Distress was for want of a little Drink, a draught of cold Water ; and though he knew not which way to turn in a strange Country, how pressing soever his Occasions might be ; was a barbarous and monstrous piece of Inhumanity. And even such it was judged to be by the very *Heathens* : And therefore as *Tully* relates, (in *Offic. lib. 3.*) The *Athenians* were wont in their Devotions to curse aloud those (amongst the rest) that would not *monstrare viam*. And yet the *Jews* were observed to deny to do this so easie, and yet necessary, a kindness to any, but those of their own Nation or Way.

Nor did their Inhumanity stay here ; but to give you a further taste of their bitter Spirit, and out of their own Authors, (which by the way will make what was said by *Juvenal*, though an *Heathen*, to be their practice, more credible :) *Maimonides* (one of the most Eminent of the *Jewish* Writers) in *Halach Rotfach*, affirms it to be their Duty, not to endeavour the saving of any *Gentile* from the most imminent danger of Death ; instancing in this, *לֹא יִשְׁעוּ אֶת הַגּוֹי מִן הַמָּוֶת* ; viz. If a *Gentile* had fallen into the Sea, and was in manifest danger of drowning, they were not to lend him an helping hand to save him from drowning : And he adds, that in *Levit. 19. 16.* *Thou shalt not stand against the blood of thy Neighbour* ; (i. e. Thou shalt not stand

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by and see thy Neighbour perish, and with-hold thy help from him.) This, say they, is to be done in behalf of a fellow-Jew; but as for a Gentile, *אין ויהי רצון*, *He is not thy Neighbour*, and so by this Law thou art not obliged to save him, though in a case of most imminent danger. Which verifies that which Tacitus (*Hist.* 5.) observes of the Jews, *Apud ipsos misericordia in promptu*, They were ready enough to shew mercy and kindness to those of their own Nation and Religion; but *Adversus omnes alios hostile odium*, They had a deadly hatred against and abhorrence of all others: Which the Apostle S. Paul doth also observe of them, *1 Thes.* 2. 15. That they were *παῖσιν ἀνθρώποις ἐχθροίς*, *contrary to all men*. And what he immediately adds, [*Forbidding us to speak unto the Gentiles, hindering us from preaching Christ to them, that they might be saved*, in turning from their Idolatries and other sins] is the worst of their cruelty, the very Gall of their bitterness.

So loth were they that the Gentiles should have any benefit by *Messias*, whom they would engross to their own Nation, that when S. Paul in his Apology came to those words, That God bade him to depart from Jerusalem, (where he was then praying in the Temple, *Acts* 22. 8.) *For I will send thee unto the Gentiles*; 'tis said verse 22. *That they gave him audience to this word*: But then, as being full of impatience and rancour, 'tis said, *They lift up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live; and they cast off their clothes, and threw dust into the air*; which were expressions of their fury. And so when our Saviour Christ had mentioned to the Jews at Nazareth (in *Luke* 4.) God's particular favours and kindneses to two Gentiles; one to the

Sidonian

Sidonian Widow of Sarepta, whose Barrel of Meal did not waste, nor her Cruse of Oil fail, all the time that the Famine lasted, (whereas no such thing was done for any of the Widows in *Israel*;) and whose Son also *Elias* raised from the dead; the other Favour done to *Naaman* a Syrian, whose Leprosy *Elisha* healed (whereas no such thing was then done for any of the Lepers then in *Israel*) both which Stories are recorded in the first and second Book of *Kings*; 'tis said (Ver. 28.) That all in the Synagogue when they heard these things, were fill'd with wrath, and rose up, and thrust him out of the City, and led him to the brow of the hill, that they might cast him down headlong; they that before (in Ver. 22.) are said to have wondered at the gracious words which proceeded out of his mouth (the words seem'd words of Grace to them, while he preacht on those Privileges in *Isaiah* 61. 1.) but now are out of patience, and furiously design his ruine, when he speaks of any acts of Grace and Favour which God shewed to the *Gentiles*.

BY this (little of the much which I might observe) may appear, how distant the *Jewish* Spirit was from that better Spirit and temper which Christ came to plant in the World; how strait and contracted their Love was, determin'd only to those of their Nation and Way; and how their Spirit (about our Saviour's time) was more rigid and strait then God ever commanded or allowed.

For though God forbad them of old to have any intimate familiarity with the Nations that were near them, which were then Idolatrous and abominably Wicked, lest they should be drawn to do after their Works, and depart from the true God
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and his Service: Yet God did no where forbid them to exprefs that Humanity, those Civilities due to any Stranger by the Law of Nature, which is God's own Law writ in the heart of every Man, Jew or Gentile. Much lefs did God command them to be Inhumane and Barbarous to all that were not their Countrymen, to all other Nations in the World, and when the case of any distressed Gentile did need their merciful relief.

Nor did they learn this narrowness, this harshness and Cruelty of Spirit, from either *Abraham* their father, *Jo. 8.* or from *Moses*, whose Disciples they gloried to be, *Jo. 9.*

1. For as for *Abraham*, the Story of his Life in *Genesis* shews him to have been a person of another Spirit, a better, a larger, and more benign Spirit. To select only two passages in his Story; as that in *Gen. 18.* from *Ver. 1.* to the 9th.

The Text saith, *It was in the heat of the day that he was sitting at the door of his Tent*, as if he waited and long'd for an opportunity to shew kindness to Travellers, at a time when their travelling might make them more faint, and therefore more to need refreshment. He espies three Strangers (whom he knew not then to be Angels) *He runs to meet them; bows himself to the ground*, according to the Civil Custom of those Countries: And addressing himself to one of the three, that was of the most genteel presence, and probably stood foremost, the other two Angels standing behind (and this was Christ, whom in his Journey towards *Sodom* he calls *Jehovah*, and the Judge of the whole earth, and before whom he intercedes for *Sodom*, they two being left alone, the other two Angels being gone towards *Sodom*, *Ver. 22.*)

Abraham

Abraham entreats him to do him the favour to accept of a short Dinner (*If I have found favour in thy sight, &c. Ver. 3.*) He makes hast to get it provided for them. And though he calls it but *לחם פת* a morsel of bread, Ver. 5. (or a bit of meat; Bread being put for all food) a small Treat: Yet it was of the best things he had; *Butter and milk, and a Calf that was tender and good, Ver. 7.* (which he himself ran to fetch from the Herd) and *bread or cakes of fine meal, Ver. 6.* and of this there were used three Measures, or *Seabs*, which made up our Bushel: And all this for the Dinner of three Guests; which as it was of the best he had for Quality, so the Quantity of his Provision shew'd his Liberality, as his (no mean Person) waiting upon them at Table, did his Humility, Ver. 8. which did further verify the reality of his Hearty Complement; when twice in the Story he calls himself their *Servant*. This is a short Descant upon some parts of this Story; the whole (if well considered) is full of most Hearty Kindness, a generous and chearful singleness of Heart, being the Character of those Ancient days, the Primitive Ages.

The other passage in *Gen. 23.* (which I shall but mention) relating his Carriage to the *Hittites*, or Sons of *Heth* (when he would purchase of them a place for the Burial of his Dead) is full of Respect and Civility to them who were uncircumcised Heathens: As they had shew'd themselves civil to him, so he was not short of them in returning Civilities; and accordingly he testified his Respect and Thankfulness to them, by Bowing himself before them, and that twice, as is exprest in *Gen. 23.* And this Behaviour of *Abraham's* (besides the former instance) argued a better and larger

ger Spirit, a better deportment towards *Strangers*, and even to *Heathens*; a temper of mind far different from the temper of the *Jews* in After-Ages: Though they call'd him *Father*, and gloried that they were his *Children*, yet they did not *the works of Abraham*.

2. As for *Moses*, their Lawgiver; they learnt not their straitness and fowness of Spirit from him. For as he was a Man of the meekest, the sweetest Spirit upon Earth: So his Law did command kindness to be shewed to *Strangers*, that they should not vex and oppress them, because they were also *Strangers in Egypt*, Exod. 22. 21. but on the contrary should love them, as God loveth the *Stranger in giving him food and rayment*, Deut. 10. 19. Yea it's said in Levit. 19. 34. *The Stranger that dwelleth with you, thou shalt love as thy self*; as in Ver. 18. and elsewhere, *Thou shalt love thy Neighbour as thy self*. Exod. 23. 9. *Thou shalt not oppress a Stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt*.

The words are very moving and patheticall. Ye know how a *Stranger's* heart is affected in a strange land; what the troubles, and sorrows of his Soul are; what it is to be vexed and oppressed; by your being in *Egypt*, where your lives were made bitter by reason of your hard service and bondage: And therefore having had but lately such a smart and sensible knowledge of being hardly and cruelly used, there is all the reason that ye should not vex and oppress *Strangers*; but rather love them. And as you, when *Strangers* in that land, would not that the *Egyptians* should have vexed and oppressed you: So neither should you do the like evil to those that are *Strangers* in your land. It would be

be the greater evil in you to do thus, because ye, by suffering evil in this kind, are from experience and feeling, more convinced of the grossness of this evil.

BUT see how the *Jews* in our Saviour's time. (yea before and after his time) did evacuate these Laws of *Moses*, so full of Charity, and by what Arts they would excuse themselves from a Love enlarged and extended to all.

1. By the *Or* or *Stranger*, they would have to be understood only the *Stranger* שכנייר that was become a *Profelyte to their Religion*, that was Circumcised, and took upon him the Observance of all the *Laws and Ordinances of Moses* : And this sort of *Strangers or Profelytes*, were call'd *Profelytes within the Covenant* זרי ברית and were ἀλλοτρίοι, as the *Native Jews*. But as for the זרי רושב the *Profelytes that sojourn'd with them*, (called in Scripture, the *Stranger within thy Gates*) that came to dwell amongst them, and was not Circumcised, nor took upon him the Observance of all the Ordinances of *Moses's Law*, but only the Observation of the *Seven Precepts of the Sons of Noah* (the two first whereof were to renounce *Idolatry*, and to worship the *only true God*) : And especially the *Stranger* that dwelt not within their Gates, but belong'd to other Countries : They exclude both these *Strangers* from having any interest in that *Charity* which those *Laws* required ; and not only this latter, but the other *Stranger-Profelyte*, were by them accounted ἀλλοτρίοι, as *Gentiles*.

But though it be granted, that the *Stranger* that was circumcised and a perfect *Profelyte*, was to

be regarded by them more especially; (as suppose Two were in equal danger or distress; the one a *Proselyte of Justice*, or *within the Covenant*; the other an uncircumcised *Proselyte*, or *Proselyte of the Gate*) yet this was not to exclude the *Proselyte of the Gate*, or any other *Stranger*, that needed their Relief and Charity: For these were of the same common stock and root of Mankind, partaking of the same Humane Nature; and such to whom they were bound by the Law of Nature to shew Kindness and Mercy, as well as to do Justice and Equity, as they themselves would expect and desire that the ἀλλόφυλοι, the *Strangers of the Gate*, or other *Gentile-strangers*, should do to them in the like Circumstances.

To think and practise otherwise, was highly to dishonour the God of Nature; as if he were not the God of Love and Peace, but of sower Severity and barbarous Cruelty to all but to one Nation of the World, the Nation of the *Jews*; or as if God (who is infinite *Love*, and *Goodness*, and *Rectitude*, and no *Respecter of persons*, the *Father of all Mankind*) were so fond of the *Jews*, that they only were to receive kindnesses of others, but to return none; but on the contrary to return *evil for good*, to any but their own Countrymen.

2. Another way whereby the *Jews* did excuse themselves from a larger and more extensive *Love*, was by straitning the Notion, (as of τὸν ἄλλοτρίον, a *Stranger*, so) of τὸν πλησίον, a *Neighbour*, whom the Law did command them to love, and by restraining it to a *fellow-Jew*; which was more than they needed, or ought to have done. For (not to repeat what I observed of a larger acception of this Word

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[*Neighbour*]

[*Neighbour*] in Scripture) although it be granted that a *fellow-Jew*, one born or made a *Jew*, was in the first place meant by *Neighbour* in those places of the Law: Yet the Word is not appropriate to such, but the Notion of *Neighbour* is to be enlarged, to signifie any other, though a *Profelyte of the Gate*, or a *Gentile-Stranger*; especially if he either needed, or had shewed Charity and Kindness. Yea, suppose such a *Stranger* or *Gentile*, did shew Kindness and Charity to a *Jew* in Distress, when yet those of his own Country and Religion did not: Such a one was more that *Jew's Neighbour*, then any of those his Countrymen; and he was more bound to love that *Stranger* (thus discharging the Office of a *Neighbour*) as himself.

And in this sense our Saviour Christ determined it, in the case of that *Jew*, that lay wounded and half-dead, in the way from *Jerusalem* to *Jericho*; shewing (in *Luke 10.*) that the *Samaritan* who had mercy on him, and took care of him in that sad condition, was his *Neighbour*; and more truly and really his *Neighbour*, then the *Priest* and *Levite*, that only look'd on him, and then pass'd by on the other side, not ministring any charitable Relief to him in such a sad case; though the *Priest* and *Levite* were his Country-men, of his own Religion, and the *Samaritan* a *Stranger* from the Commonwealth of *Israel*, yea, and much scorned and hated by the *Jews*.

BUT if *Moses's* Laws did not so expresse and literally oblige them to Kindness and Charity to *Strangers*, where did they oblige them to an eternal Hatred of all Nations but their own? What pretence had they for hating of all other
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Men as Enemies? that it seem'd to go for a Precept with them, and so our Saviour quoted it as their sense, *Matth. 5. 43. Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy.* Where, by the way, our Saviour doth not say, *τοῖς ἀρχαίοις, to them of old time* (i. e. your *Ancestors the Jews*) as in *Vers. 21, 27, 33.* where Three of the Ten Commandments are mention'd, which were God's express Precepts to them. This of hating Enemies was nowhere said to them in the Law, but was their own sense, which they inferr'd from this, because God commanded them to exercise Severity to *Seven Nations*, (mention'd in *Deut. 7. 1, 2.*) *Not to make a league with them, or shew them mercy.*

But the weakness of this Inference may thus appear.

1. They were not commanded to be so severe to those of any other Nation in the World besides: Nay, in *Deut. 23. 7.* they are Commanded *not to abhor an Edomite, nor an Egyptian*; though the *Edomites* were Enemies to them, and had shew'd themselves such in an high degree, *Numb. 20. 18.* and though the *Egyptians* were Idolatrous, and therein different from them.

2. This Severity allow'd against the *seven Nations*, was not unlimited; so as they might be as severe to them as they would, and to be so for ever. For it's more probable (from *Josh. 11. 19.*) that they were to *proclaim peace* to them, as well as to other Cities and Nations (according to that in *Deut. 20.*) which, by the way, shews, that *Moses* did not oblige them to an hostile hatred of all but themselves; for to offer Peace is an expression of Good-will: And if they accepted of Peace, then they were to become *Tributaries* unto them. And

thus *Solomon* did not destroy the remainders of those *seven Nations* in his Age, but levied a Tribute of Bond-service upon them (*1 Kings* 9.) And because none of the *seven Nations*, but the *Gibeonites* (that were part of the *Hivites*, one of those *seven Nations*) made Peace with *Israel* (which implies Peace was offer'd them) but harden'd their hearts, and stood it out, and would not submit to *Israel*, to their terms of Peace (one whereof was the relinquishing of their Idolatry, and owning the only true God) therefore were they destroy'd.

3. This Severity was allowed and appointed them, upon particular reasons, and at that time, and for that Age: For these *seven Nations* were those that possess'd the Land of *Canaan*, which by their abominable wicked practices had so provoked God, that he having shewn much patience to them, and yet they continuing and encreasing in their wickedness; when the iniquity of the *Ammonites* and other Nations was full (as it is *Gen.* 15.) when the measure of their sins was filled up, he made use of the *Israelites* to execute his Sentence of wrath against them, to destroy them, and possess that Land. And the *Israelites* were to be more severe against them, least, if they were spared, they might seduce them to Idolatry (a sin to which *Israel* was prone) and to do after their abominations, as it is in *Deut.* 20. 18. and *ch.* 7. 4.

But this was no just ground for the *Jews* to express their Hatred and Severities to all other Nations, and in all Ages; and that upon the account of their differing from them in Religion, or their not being of their Way.

And here, observe the strange temper of the *Jewish Spirit*. Where God commands them to love their

their Neighbour, to love and not to vex the stranger, they straiten the Commandment of love to fewer then are meant, or the Law of nature requires: But where God commands them to exercise hostility against, and *not to spare seven Nations*, they extend this to more then are meant: And under the pretence of their being obliged, *to abhor*, and to oppose *seven Nations* express'd in Scripture, and for a particular reason, they think themselves allowed to hate nine times *seven Nations*, 63 of the LXX Nations into which they supposed the World to be divided, from that in *Deut.* 32. 8.

AND by this time you have a full Discovery of *the Jewish Spirit*; a labour of some pains, which I might have willingly spared, and not insisted so long upon this Argument; but that I thought it might be of good use (besides the explaining of several Scriptures by the way) to lay before you the Narrowness and Straitness of *the Jewish Spirit*, and to engage you, as you would tender the Honour of Christianity, to beware of this sowre *leaven of the Pharisees*; as also, that by setting before you the Unbecomingness and Unloveliness of this temper of Mind, you might be the more enamour'd with, and endeavour after the true *Christian Spirit of Love*, of a *Love* more enlarged, into all Kindnesses and Charities to all.

II. *THE Spirit of the World is a mean and strait Spirit, a poor contracted Spirit.*

The temper and fashion of the men of the World, *the men of this earth*, (as the *Psalmist* calls them) is to love those that love them, *Matth.* 5. 47. *If ye love them which love you, &c.* And there is no harm in this, to render good for good, to

shew kindness, and pay *Love* where it is owing (and it is owing to such as have been friendly, and shewed kindness to us.) But here is to be understood *μόνον*, only, which is express'd in the following words.

If ye love them [Onely] which love you, is that which our Saviour reproves and forbids, as being an instance of that strait, and low, and contracted Spirit in the men of the World; yea, in the vilest and worst of them; above which he would raise the Spirit of Christians, all his Disciples: He would have their *Love* enlarged and advanced above that pitch which the Men of the World (earthly men, who only relish and mind earthly things) attain to.

Publicans, and *Sinners*, and *Heathens*, love at this rate; they can love those that love them, those that have been kind to them; but as for others, those whom they account Enemies, those that have provoked and ill-treated them; they are so far from loving them, from doing any good to them, that they meditate revenge, they bear ill-will to them, they plot mischief against them, they desire and contrive their hurt; and if they succeed herein, they rejoice at the calamity they bring upon them. If others revile them, they revile again; if others have injur'd them, they are impatient till they be even with them; and (as it is said in *Prov.* 4. 16.) *they sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall.*

It is possible indeed; yea, usual, for *Publicans* and *Sinners*, to love in word and in tongue; to pretend fair in looks or words, when as, at the same time, enmity and war is in their hearts, rancour and malice boils within them; when they
flatter

flatter with their tongue, their inward part is very wickedness (as it is *Pf. 5. 9.*) But this falseness and dissimulation in pretending Love and Kindness, when nothing less is meant, is worse then open Hostility and profess'd Enmity: It is but a cover and vizard to a more deeply meditated revenge, and a certainly intended mischief; as it is also an Argument of a more course and ignoble spirit, a more sneaking temper, to dissemble.

But our Blessed Saviour (in whose Spirit and mouth there was no guile) would have his followers to love *in deed and truth*; to love Enemies so; to love them heartily; to be as hearty and real in desiring and endeavouring their good, as the others are in doing evil to them.

And thus to love not only Friends and Benefactors, those that have loved us, or are our Brethren; but to love our Enemies, those that are Unthankful, and render evil for good: And to love these, not only in word or appearance, out of a design to do them a mischief more successfully; but to love them in truth and reality; to overcome their evil with good: To love at such a rate as this, with a love enlarged into true desires and endeavours for the good of others, those that are contrary to us; this is to do more then *Publicans* and *Sinners* do; this is a more Noble, Heroick, and God-like Love; a Love resembling the *Divine Love*, far exalted above that low, and narrow, and selfish Spirit of the World, and above that vulgar and ordinary sort of Love practis'd by the men of the World.

TO return therefore to those excellent words of our Saviour in *Matth. 5. 46.*

If ye love them which love you] i. e. If ye love them

them onely, If ye shew kindness, and expresse good will to those onely who have obliged you by kindnesses and favours,

What reward have ye ?] τίνα μισθὸν ἔχετε ; or as it is in *Luke 6.* ποία ὑμῖν χάρις ἐστὶ ; *What thank have ye ?* Both come to one ; for *χάρις* is the same with *μισθός* here, and upon the like occasion in Scripture.

Do not even Publicans the same ?] Or as it is in *Luke*, for *Sinners* do also the same. Publicans, Men of the worst note and Character ; and therefore in Scripture, *Publicans* and *Sinners*, *Publicans* and *Harlots* are joined together.

Christ puts it here by way of Question, *What reward have ye ?* What Reward can ye expect from God ? He appeals to their own Consciences ; they themselves could not think that the *Publicans* (Men of so vile a Character) should have a Reward from God : But if ye do but as they do, as they can do ; What Reward can ye expect from God for so doing ? The very *Publicans*, the worst of Men, do as much as this ; they love those that love them : And if a Christian is to excel and out-do the *Scribes* and *Pharisees*, who were deemed the strictest Sect ; else no reward, no entrance into God's Kingdom (*Ver. 20.*) much more then is he to out-do the *Publicans* and *Sinners* of the World.

TO the same purpose, and to engage Christians to a Love enlarged above the Spirit of the World, is that which follows in *Matth. 5. 47.* And if ye salute (ἀσπάζεσθε) your Brethren onely ; (Some Greek Copies have φίλους, your Friends onely ;) τί περισσὸν ποιῆτε ; *What do ye more then others ?* What extraordinary

ordinary, what excellent, or eminent thing above others, do ye? *Do not even the Publicans so?* (Some Copies read *ἑθνικοί*, *Do not even the Heathens so?*)

By *Brethren* are here meant, those of your Kindred, or Acquaintance, or those of your own Country and Religion, Fellow-Jews; *brethren and kinsmen according to the flesh*, as S. Paul calls them, *Rom. 9. 3.* Or those which have obliged you, *done good to you*, so in *Luke 6. 33.*

By *Salute* (*ἀσπάζεσθαι*, *If ye Salute*) is meant all outward expressions of affection, as by Friendly embracing one another (which was the custom of those Eastern Nations in their meeting) or by courteous Compellations and Friendly askings of their health and welfare (so the Syriack here) and wishing well to them. *Salute it*, in *Matth. 10. 12.* is in *Luke 10. 5.* *Say, Peace be to this house:* And so it is as much as *If ye be Friendly to —*; as our old Translation not unfitly renders the sense; and in *Luke 6. 33.* *If ye do good to —.*

What do you more then others? Do not even Publicans so? Or as it is in *Luke 6. 33.* *for Sinners also do even the same.* And what *κλέος* (to use the word in *1 Pet. 2. 20.*) What *Honour*, what *Glory* and *Praise* is it to do no more in this kind then they? *Publicans* and *Sinners* do all this, they can return Civilities and pay kindnesses to such as have been friendly and kind to them. This is no such difficult thing; to love with such a strait and confined affection: It is the common practice of *Publicans*, and *Heathens*, and *Sinners* of the World. This is the way of *Love* wherein they walk.

BUT there is *καθ' ὑπερβολὴν ὁδός*, *a more excellent way* (as the Apostle calls it, *1 Cor. 12. 31.*)

And

And this more excellent way is the way of an higher and more enlarged Charity; an excellent Description whereof we have in *Ch. 13.*

It becomes a Christian to do more then others here, as he expects to have more then others hereafter; a full Reward. It becomes him to excel others in what is commendable and praise-worthy, and to out-go them in somewhat they cannot reach to: Otherwise he might have done what he does, and lived according to this rate, had he never heard of Christ, nor been acquainted with the Gospel.

It seems the Life of Christ, (that fairest and highest Pattern and Copy of the best Life) it seems the Precepts of Christ, (the best Rules of the best Life) it seems the Eternal Reward, promis'd in the Gospel, which hath more brought to light Life and Immortality, then all the Philosophy in the World did: It seems that these, and none of these, have had such a prevailing influence and power over him, as to engage and excite him to do more then those others; to do that which is eminent above others; and particularly in this duty of *Enlarged Love.*

For as for the Life of Christ: His Life (as his Spirit) was a Life of the most Enlarged Benignity and Goodness. *He hath done all things well*, say they of him, (*Mark 7. ult.*) who at his diffusive goodness were astonished above measure, ὑπερπερισσῶς more then above measure. *Jesus of Nazareth, who went about doing good*, ὁ δὲ δι᾿ ἅληθεν εὐεργετῶν, is the short Character *S. Peter* gives of him in his Sermon to *Cornelius*, *Acts 10. 38.*

And for his Precepts and Rules of *Love*; of *Love to Enemies*, to those that hate and persecute us; there were never any Precepts or Rules so full

full and strictly pressing, as those given by Christ, the Great Lawgiver, Prophet and Teacher sent from God : As never such a Reward, so great Reward, promised, and assured, as the Reward of Eternal Life in the Gospel, which hath brought to *light Life and Immortality.*

To conclude : It becomes a Christian to be a living Testimony to this, That Grace doth overmatch Nature. The Scripture speaks of *the Power of Godliness*, of the mighty Spirit and power of Christianity : And is it indeed such a powerful thing ? Then it must sweeten the sower and harsh Spirit ; rectify the crooked disposition ; cool the hot and passionate Spirit ; ennoble the servile, and fix the vain heart ; and enlarge the strait and contracted Spirit to a Spirit of *Enlarged Love* ; *Love to all*, to *Enemies* ; to more than Friends, and Brethren, or those that love us.

BUT now to prevent all mistake, and to remove any scruple which may arise upon what hath been said of the Extensiveness and Enlargedness of that *Love*, which is to be in Christians : We are to consider, that there is a *Threefold Love*, which we are to deal forth agreeably to the respective Objects thereof.

1. Of *Benevolence*, or *Good-will*.
2. Of *Beneficence*, or *Bounty*.
3. Of *Complacence*, *Good-liking*, or *Well-pleasedness*.

1. As for the *Love of Benevolence*, or *Good-will*, this is to be extended to *all men* ; of what rank and condition, or of what quality soever ; though they

they be never so unlike and contrary to us. All men whatsoever are the objects of this *Love*, of *Love* under the manifestation of hearty *Good-will*, and inward *Pity*.

And of such *Love* and Compassion, and the Fruits thereof, *Sinners* have most need, because they do not truly wish well to themselves, they do not pity and love their own Souls; as on the contrary, of a good man it is said, *He loveth his own Soul*, and, *Doth good to his own Soul* (as it is express'd in *Prov. 19. ver. 8.* and *Ch. 11. 17.*)

The *Sinners* of this world, that relish and pursue the forbidden pleasures of the *Flesh*, or the unjust gains and advantages of the *World*; those that mind either *filthy Lucre*, or *filthiness of Flesh or Spirit*; that walk after their own *ungodly Lusts*, walk in the ways of their own *Hearts*, and in the sight of their *Eyes*, committing *Iniquity with greediness*; and thus are busy to destroy themselves (as if the Devil were not active enough, who goes about seeking whom he may devour; but they will be active to help forward their own Destruction.) Are not these to be bewailed, and pitied?

These (if any) should be lamented; and thou should'st testify thy *Good-will* and Compassion to them in mourning over their souls; in discovering to them the danger their souls are in; in seasonably reproofing and admonishing them; in affording them thy prayers, thy counsel, and best help for their good.

AND that which doth most strictly oblige, and should powerfully excite us to such a Charity towards the worst of men, is the consideration of *Christ's Practice*, whose Example is to be transcribed by us.

For

For our Saviour Christ manifested this *Love* of *Benevolence* and *Good-will* and *Pity* towards sinful and unworthy *Jerusalem*, which was then designing to kill him, and therein expressing its greatest hatred and enmity against him; as it had *Kill'd* the other *Prophets*, and *stoned those that were sent of God*, (*Math. 23.*) and so the City was become *Macellum Prophetarum*, and *Civitas Sanguinum*, the City of bloods, as it's thrice called in *Ezekiel*.

And (which is another circumstance most remarkable) when he Rode in Triumph to *Jerusalem*, such *Hosanna's* and *Gratulations*, such *Respects* and *Honours* being then performed to him, the meek King of *Zion*, Prophesied of in *Zach. 9.* as were never done to *David* or *Solomon*, or any the most magnificent King in *Israel*: In the midst of all these triumphs, these *Hosanna's* and joyous *Acclamations*, his Heart was melted into all *Charity* and *Compassion* to the unworthy and bloody *Jerusalem*. So we read in *Luke 19. 41.* That when he was come near the City, as soon as he beheld it, he wept over it. (And here it might have been said, as the *Jews* said at his weeping upon the sight of *Lazarus's* Grave, *Behold how he loved it*) saying (*ver. 42.*) *If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace.*

Never did a bleeding heart express its inward compassion in more *pathetical* Language, in words more full of *Pity* and *Charity*. This form of words seems abrupt, his *Sighs* and *Tears* supplied the room of other words, which should have made the Sentence compleat. And indeed, such abrupt forms of Speech are most *Pathetical*, they are the becoming *graces* and *elegancies* of *Sorrow*: It's the proper *Idiom* of *Grief*, thus to express it self in half-Sentences, when the vehemency of the inward

ward Affection, or a flow of Tears will not suffer the speaker to utter all.

He wept over *Jerusalem*, because of its Stupidity, and Blindness, and Hardness of Heart; and because of the utter Destruction and Misery which would therefore follow, about Forty Years after, at which time a strange Stupid hardness did possess them, as *Ananias* one of their Priests complained, who was weary to live *ἐν δόμῳ συμφορῶν ἀναιδισίης*, as *Josephus* relates.

Christ had for three Years spoken to the Jews by his Word and Miracles; endeavoured to gain them to the minding of the things of their Peace: And now at this his last Visitation of them, he speaks to them by his Tears as well as his Words, to try whether these would affect them whom it so nearly concerned. *If thou hadst known* (or *O that thou hadst known*, or *knewest*, as some render *εἴ γινως*) *at least in this thy day*; though hitherto, thou hast not known, but neglected and rejected my Doctrine and Miracles, and the things of thy Peace; yet if now, *at least in this thy day*, the day spoken of by *Zachary*, the day of thy Visitation, and that in a way of Mercy and Favour. O that thou would'st discern and believe to the securing of thy own good and welfare.

By this *Love of Benevolence, Pity and Good-will*, which Christ testified in so remarkable an Instance to *Jerusalem*, he shewed himself to be the express Image of his Father, the God of Love, and who is Love it self: And the Example of God, is a further Engagement to this sort of Enlarged Charity to all.

GOD wishes well, and bears a *Good-will* to the Souls of men. He is *φιλάνθρωπος* the truest Lover of Souls,

Souls, and wishes better to us then we do to ourselves, or any Friend to us. We have God's Oath and his affectionate Expostulation in *Ezek. 33. 11.* *As I live, saith the Lord, I have no pleasure in (or, I desire not) the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O House of Israel? Why are ye so stupid, so hard of heart, as not to know and consider what concerns you so nearly?*

And if these words (and the like in *Ch. 18. 32.*) be meant of Temporal evil and ruine; and God desires not, nor delights in that which is the lighter and less considerable evil; much less doth he desire, or delight in their Spiritual and Eternal Ruine, and in their Sin, the proper cause thereof.

No, he discovers *riches of Goodness, Long-suffering and Forbearance*; and the end of this is *to lead us to Repentance*. He speaks in a still voice to our Hearts, by the gentle Sollicitations of his Spirit: He speaks to our Consciences in inward rebukes and checks for Sin: He speaks by his Providences, his works of Judgment and Mercy: He speaks by his Word; and by the Ministers thereof doth beseech us to be reconciled to him, and so mind *the things of our peace*. He, who hath been injur'd and dishonour'd by us; He, who is Almighty, and fears us not, if Enemies; He, who is All-sufficient, and needs us not, if Friends; He seeks unto us, that we be at Peace with him, from whence no Benefit will redound to Him, but to Us.

Thus we have a short View of *God's Good-will*, and of *Christ's Charity*. And O, how should the same Free Charity and Good-will shew forth it self in us to others; to the Souls especially of others!

2. A S for the *Love of Beneficence*, this is also to be extended to *all men*. 'Tis not enough to wish well. Bare Benevolence the Philosopher in his *Ethicks* calls ἀργὴν φιλίαν, a lazy, vain and fruitless Friendship. As *Faith without work is a dead faith*, a vain faith, being alone (*James 2.*) So *Love without agreeable effects is a cold, dead and vain Love*, being alone. To εὐνοία, *Benevolence*, then must be added εὐεργασία, *Beneficence*: And it will be so, where the inward Affection is sincere and real. The same Greek word [ἀπλότης] *Simplicity or Sincerity of Affection*, imports also *Liberality and Bountifulness*, as it is well translated in *2 Cor. 9.*

To Wish well, is Friendship in the root, *Love* in the Springhead: To Do well is Friendship in the fruitful Branches, *Love* in the Streams. Our doing good therefore, must spread as large as our wishing good; Both must be to all men. This is fitly call'd *Humanity*, which is to extend as far as *Man-kind*, all of *Human Race*; though evil and unthankful; for *God's Beneficence* is as large.

Οὐ τρέπω, ἀλλ' ἀνθρώπων, said the Philosopher, when he was reprov'd for giving to a bad man; I consider not his *manners* (saith he) but his *needs*; I give it to him as a *man*, not as a *bad man*.

B U T here we are to consider, that this *Love of Beneficence* is not equally to be distributed to all men. The Apostle who commends the *Corinthians* for their *liberal communicating unto the Saints*, and to all men (*2 Cor. 9. 13.*) and who exhorts the *Galatians* (*Ch. 6. 10.*) to do good as they had opportunity, or ability, to all men, yet adds a μάλιστα, especially unto them who are of the household of Faith; *Ceteris paribus* to them in the first place, or rather then to Heathens; to the believing Christians who are

are of Gods Family and Household; the greater part of this *Love* is due to these.

And such a *μάλιστα* or especially is observed by God in his *Beneficence* towards men, who is therefore said (1 Tim. 4. 10.) to be the *Saviour* of all men; *μάλιστα πιστῶν*, especially of them that believe, or of the faithful, i. e. of Christians. God by the care of his merciful Providence preserves all his Creatures, is the preserver of man and beast (Ps. 36.) the Saviour of all men, but especially (more particularly) of Christians and Believers, those of his household; to save them from, or support them under their pressures and troubles, when they labour, and suffer reproach, (as in this Verse, *κοπιῶμεν*, *ἡ ἐνεδυζόμεθα*, or *ἀγωνιζόμεθα*, as some Greek Copies read it) and when they hope in the Living God.

And as we are especially to do good to Christians, those of God's Family, to testify a greater measure and degree of this *Love* of *Beneficence* to them then to Heathens and Unbelievers, *Ceteris paribus*: So amongst Christians, those that do most answer that worthy name, that approve themselves most such in all those Graces and Vertues which accomplish and adorn a Christian, they are to have the greater share of our Love; as also those that have been instrumental to our good.

Yea further as to those that are of God's household, so to those that are of our own household, those that are our kindred and nearly related to us. If any provide not for his own, *ἢ μάλιστα τῶν οἰκτιῶν*, and especially for those of his own house, he is worse then an Infidel, 1 Tim. 5. 8.

SOME under the pretence of this place (which by the context appears, rather to command the

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care

care of Children for their Parents, then Parents care in providing for their Children; though that be also so be minded) think that they can never exceed in thoughtfulness, or do too much in providing for theirs, that so they may not be *worse than Infidels*: Whereas by this means they become, what they would avoid, Infidels, and worse than Infidels, through their unbelief and distrust of God's Providence and Blessing; while they are so solicitous and eager about the World, with all their might and art, to scrape still more of the World, to leave them as wealthy as they can, and make them as great as they can; by which means, they more hazard the eternal estate and concerns of their Relations, who are tempted hereby, to live according to the course of a vain and wicked world, tempted to pride and luxury, and the like sins, which not seldom bring them to want and ruine here also. Whereas by a moderate care and decent Provision for them, they might have better secured the welfare of their Souls, and the continuance of their Houses. And besides, some part of such great abundance, might have been reserved for, and employed upon, pious and charitable uses and occasions (and so their *Beneficence* would have spread to the Comfort of many, and they might have been as *Fathers to the needy*, as *Job* saith of himself.) And some part of such an Estate employ'd to a more Publick Good, would have been a means to secure that other proportion of Estate, dispos'd to the more particularly related to them: And if it were so, there is a greater ground of hope that God would bless it, and them that enjoy it. Besides, a truer Greatness, a fairer Name, and greater Honour is procured by such diffusive Charities, that respect the good of many: While they live

live they are Loved and Honoured by all, and when they are dead, their name is had in everlasting remembrance. 'Tis not *Abfalom's* Pillar that he built, nor a stately *Mausolaum*, nor magnificent Palaces which men call after their own Names, nor costly Tombs, nor pompous Epitaphs that shall secure the Memory of rich and great men, or Eternize their Names so much, as the devoting of somewhat of their Estates to the service of Religion (whereby the welfare of many Souls is endeavoured) or to other Publick Uses; either for the comfortable being of others that are Aged, or Sick, or Needy, (as in erecting, or better endowing Hospitals, or Alms-houses) or for the training up of those that are young, and rendering them more fit to be useful in the World, (as in founding, or endowing Schools and Colleges) the fruit of which Charities is likely to be for ever.

ONE thing more is to be added, that although this *Love of Beneficence*, is *Ceteris paribus* (where circumstances are alike) first, and more especially and in a greater measure to be extended to those of our own House, and are near us, rather than to others that are more removed from us; to Christians, rather than to Heathens and Infidels; and amongst Christians to those that are such in reality, and in an eminent degree, rather than to Christians in name and profession only; to good men rather than to the evil: Yet it may so fall out that even to Vitious and Unworthy Persons this sort of *Love* is rather to be extended; and that is upon the exigency of their present condition, if it be sadly calamitous, and their wants are pressing above measure.

3. AS for the Third & Last sort of *Love*, the *Love of Complacency*, *Good-liking*, and *Well-pleasedness*; This being the most precious sort of *Love*, is not

to be pour'd out so diffusively as that either of *Benevolence* or *Beneficence*, it is not to spread out so large as either of them. We may wish well to all men (even to those that are evil) but we may not delight or take pleasure in all men; but onely in such as are truly good, or at least are ἐνθετοὶ ἐν Βασιλείᾳ τοῦ Θεοῦ, in a hopeful preparation for the Kingdom of God, and not far from it.

Thus did *David*, as he speaks, *Psal.* 16. 3— to the Saints that are in the earth (or upon the earth) to the excellent, in whom is all my delight. Where by the way observe, that he calls the Saints or Good Men, אַרְיִים great men; the word is rendered the Nobles in *Judg.* 15. 13. *Nehem.* 3. 5. *Jer.* 14. 3. It signifies Illustrious and Magnificent and Glorious; Such are the Saints in God's esteem, and in his, as partaking of the Holiness and Image of God, then which nothing doth more ennoble the Soul, and makes it more Honourable and Glorious. In these Saints, good men, and therefore great men, the truly excellent ones, was his delight, all his delight. I will not know a wicked person (saith he, *Psal.* 101.) not know so as to approve and delight in; But I am a companion (saith he, *Psal.* 119. 63.) of all them that fear thee and keep thy precepts. With such he loved to associate himself, he delighted to converse with them: And herein *David's* heart was after God's heart, The Lord taketh pleasure in them that fear him, *Psal.* 147.

IT is true that our Saviour Christ did converse (while he was upon earth) with all sorts of men, with Jews, Samaritans, and Gentiles, with Publicans and Sinners: Upon which score the Pharisees did twit him more then once, murmuring at his going to the House of *Levi* or *Matthew* a Publican, when invited to Dinner there, where there were also many

many *Publicans* and *Sinners* at Dinner. But this was rather an High Praise and Vertue in Christ, then a thing to be reprov'd; and shewed the great Benignity of his Spirit, accompanied with a design of doing them good: For where should a Surgeon or Physician be but among the diseased and sick, where there are most that stand in need of their relief? Christ was sent by God upon a merciful design into the world, as the Great Physician to heal the World, to call Sinners to Repentance. The *Pharisees* were as sick and diseased as others, but they thought themselves righteous, and whole, and not to need this Physician. The *Publicans* and *Sinners* were made more sensible of their danger, and their need of him: And he is as ready to cure them; and to this end doth freely converse with them; and if invited by them, or falling into their company, he did not decline them; yea sometimes he would invite himself, as he did to *Zachens's* house.

Not that any man is hence to embolden himself to a free and inwardly familiar and delightful frequent converse with Sinners; especially with obdurate and hardened Sinners, settled in Sin, and scandalously Wicked. For as Christ was *rooted and grounded in the Love* of God, and not to be shaken with any temptation from the world; as he was of a perfectly healthful and strong (as well as pure) Constitution of Soul, so that he was not in danger of any hurtful infection or contagion from the worst company: So Christ convers'd with Sinners, not out of *Delight* and *Complacence* in such company, but out of Charity and Compassion in order to their Cure, as the great and gracious Physician of Souls. And if thou wilt imitate him therein, thy conversing with the Sinners of the

world must be out of the same design of Spiritual Charity; in order to the winning of them to Goodness and Vertue, or at least to the restraining and checking of their Sin: It should be accompanied with the shewing of thy dislike and detestation of their wicked courses.

Otherwise there is to be no frequent and familiar and complacential converse with such; especially when upon thy endeavour to reclaim them they appear obdurate sinners, settled in their wickedness, and small hope appears of working any Good upon them.

And though Christ's *Love of Good-will* was to all, yet his love of *Complacence* and *Good-liking* was to his obedient Disciples, his spiritual kindred; according to that passage in *Matth. 12. ult.* *He stretched forth his hand towards his Disciples, and said, Behold my Mother and my Brethren; For whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.*

AND thus S. Paul, though out of tender Good-will and Compassion to Souls, he was willing to become all things unto all men (yet so as without Sin) that he might by any means save some (2 Cor. 9. 21. and Ch. 10. ult.) Yet those who were truly Saints, were his Joy and Crown, his dearly beloved and longed for, or much desired) so he accounts the Saints at *Philippi*; whose Faith and Conversation worthy of the Gospel, he remembers with joy and greatest satisfaction, in his *Epistle* to them. Others had his *Good-will*, these his *Delight* and *Complacence*; these he had in his heart, as he speaks, *Ch. 1. 7.*

There is to the same purpose a pathetick Expression of S. Paul concerning the Believing Romans,

mans, (Ch. 15. 24.) I trust to see you in my journey towards Spain, and to be brought on my way thither, if first I be somewhat filled with you, ὑμῶν ἐμπλησθῶ, with your company. Somewhat filled, or in some sort (so the same words ἀπὸ μέρους are rendred *Rev.* 15.) in some measure be filled, or have satisfied my self in the pleasure of having some Communion with you. But the Syriack rendred the Greek ὑμῶν ἐμπλησθῶ by ܝܡܐܢܝܬܐܢܠܚܝܟܝܢ which Tremellius thus renders, postquam quasi odore aromatum perfusus fuero in videndo vos. The Communion of Holy Souls, the Spiritual Converse of such, how sweet and delightful, how aromaticall, more then a bundle of Spices; no sweet Odors so grateful, so refreshing, so delightful as the Society of well-agreeing Souls!

THAT therefore which makes a person an Object most properly capable of this *Love of Complacency* (the most precious sort of *Love*) is true and real Goodness, the participation of the Divine Nature in Holy Souls, or Divine Beauty shining out in the Spirit and Life of a Christian.

It may be Evidenced thus,

God most High, is the First Fair as the First Good, the First Beauty, Excellency and Perfection : And consequently nothing can make a Creature more Lovely, nothing can raise a Soul to more Excellency and Perfection, then the Participation of God, the nearer a Creature comes to resemble God : There is nothing Higher, nothing Better in a Soul, then the Image of God; and there is nothing more precious and dear to God then resembling of him in Righteousness and true Holiness. This is his Delight, and should be ours.

Righteousness and true Holiness (which is the

most Excellent Participation and Image of God) qualifies us for Converse with God, and Angels, and *the Spirits of just men made perfect*, who would rejoyce in us; as it qualifies us to be the proper Objects of this *Love of Complacence* in Good Men. Without this, we cannot be of *the Household of God*, nor *Fellow-Citizens with the Saints*: Without this, we are not in a capacity for the Enjoyments and Delights of Heaven, we should not know what to do in Heaven, how to behave ourselves there, how to consort with the Citizens of the *Jerusalem* above.

CHAP. III.

THE
PURITY

OF

Christian Love.

THIRDLY, It is to be a *Pure Love, Love out of a pure heart.*

This is another Scripture-Character of that *Love* wherein Christians are to walk. *Love out of a pure heart*, 1 Tim. 1. 5. And 1 Pet. 1. 22. See that ye love one another with a pure heart (or out of a pure heart, ἐκ καθαρῆς καρδίας, so render'd, 1 Tim. 1. 5.)

Pure it must be,

I. To distinguish it from that gross, Sensual, Carnal *Love*, which is found amongst those that are Companions in iniquity.

1. Whether it be in doing violence to others. Such a *Love* and Friendship amongst a knot of Thieves and murdering Robbers, Solomon doth describe, Prov. 1. Come with us (say they) Cast in thy lot among us, let us all have one purse. We shall

shall find all precious substance, and fill our houses with spoil. Thus they entice others to their Society, and their Sin (for *Nemo facile solus peccat*, saith S. Austin lib. 2. Confess. Cap. penult.) But such a Love as this tends to the hurt and ruin of such Companions here and hereafter: And they lay wait for their own blood, and lurk privily for their own lives (i. e. they are active to their own destruction) saith Solomon, Ver. 18. even when they are designing the destruction of others, as it is in Ver. 11. *They say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.*

2. Or whether it be in running to the same excess of riot, with those whose course of Life is a course of Luxury and Intemperance, having their set meetings for such revellings; Men that are mighty to drink Wine, and men of strength to mingle strong drink; for which these Sensualists love and delight in one another.

But it is no true kindness to entice others to such a course of life as tends (besides the wast of Estate, and of what is most precious, Time) to the ruin of Health and Body; and to the woful ruin of the Soul, if unrepented of, and unforfaken.

3. Or whether it be in Chambering and Wantonness, lasciviousness, or the lust of the flesh, which is an Impure Love, and particularly call'd Unclean-ness.

AND this Impure Love (or rather Lust; for inordinate, impure and forbidden Love is Lust) as it was amongst the Gentiles, who for their sins were by the just judgment given up to vile affections (*Rom. 1. παθήσονται ἀτιμίαι dishonourable passions*) so it was found amongst a vile sort of Christians, call'd by the Ancients *Gnosticks*, from their Pretence

tence to greater Knowledge, but it was *γῶσις* *Leudánuos* (as S. Paul calls it) a knowledge falsely so called; for it did not tend to better them, but their principles did lead them to all Impurity, and to work all uncleanness with greediness.

Such as these began betimes to dishonour the pure and undefiled Religion of Christ, and to turn the grace of God into lasciviousness, as S. Jude speaks, in whose Epistle they are call'd Spots in your Feasts of Charity. They came to the Christian *ἀγάπαι*, or Love-feasts, but they were the reproach and dishonour of the Christian Profession. And in the 2 Epistle of S. Peter, chap. 2. they are call'd Spots and Blemishes. They spake indeed (as he saith, ver. 18.) great swelling words of vanity (this was an instance of that sublime and unordinary *γῶσις* to which they pretended) but it was to allure to the lusts of the flesh, through much wantonness; and (ver. 19.) while they promised liberty to them that they did thus allure, they themselves were the Servants of corruption, Slaves of lust and debauchery, being entangled in the pollutions of the World, Ver. 20.

Much more of their vile Character we have in these 2 Epistles; as also in some of the ancients, in Irenæus, Clem. Alexandrinus, Tertullian, Epiphanius, Eusebius; yea, in a Philosopher, Plotinus, who wrote against them an excellent Discourse.

And yet for all this, they gloried in a strong conceit of their special relation to God, and nearness to him. Plotinus saith they were wont to speak to their Profelytes in such flattering Language as this, *σὺ εἶ θεοῦ παῖς*, &c. Thou art a Child of God, but others are not. And so Irenæus saith, they call'd themselves, *σπέρματα ἐκλογίας*, the seed of election, and (as Clem. Alex.) *Βασιλικοὶ παῖδες*, the Children of the King; and therefore above the

Law :

Law : For others indeed which were *ψυχικὴ*, *Car-*
nal (as they call'd all but themselves) they were to
 mind Temperance, and Chastity, and good Works,
 else they could not be saved; but as for themselves,
 they had no such need to mind them; but because
 they were Spiritual, they should be saved; and
 they affirmed, it was impossible for them not to be
 saved, in whatsoever actions they were engaged;
 and therefore the *οἱ τελειότατοι* might *πάντα ἀδύσ*
πραττεῖν do all things without fear : And such was
 their Filthiness, that they were fitly call'd *Barba-*
rita by the Ancients, the dirty Set; to which that
 of S. Peter agrees, where he compares them to the
Sow wallowing in the mire.

T H E R E is the *Filthiness of Flesh* and of *Spirit*,
 mentioned in 2 Cor. 7. 1. to both which, this *Pure*
Love, or *Love out of a Pure Heart*, is opposed.

[*Love out of a pure Heart.*] The Scripture
 still lays the great stress upon the Heart, and re-
 quires that should be first lookt to, for out of it are
 the *issues of Life or Death*. Prov. 4. Except this
 Spring be pure, and kept clean from all defilement,
 the Streams will never be pure and Chrystalline.
 And if there be Purity in the Heart (if the heart
 be cleansed from the love or liking of all, either
 Worldly, or Fleshly Lusts) then all other Purity
 will follow, Purity in Life and Conversation.

It was therefore the best Counsel, and the onely
 right Method, which our Saviour Christ did pre-
 scribe, (He, who was the Wisdom of God, the
 best Guide and Director of Souls, as the best Phy-
 sician for sick and diseased mankind) that in
Matth. 23. 26. Cleanse first that which is within,
that the outside may be clean also.

But

10 But more fully doth our Saviour Christ insist upon this, in that best of Sermons, his Sermon on the Mount. For whereas the *Scribes* and *Pharisees* thought it enough for the keeping of the Sixth Commandment, to abstain from actual outward Murder; and so for the keeping of the Seventh Commandment, to abstain from the gross and outward acts of Adultery and Uncleanness; whereas in the mean time they cared not though their Hearts were full of Rancour and Malice, and inveterate hatred against their Brother; and though they had their Hearts full of Lust, and Eyes full of Adultery: Our Blessed Saviour (the best Master of Morality and good Life) forbids the undue motions of the Heart to either Sin, the inward tendencies and inclinations to Sin, with the first occasions and incitements thereunto: He forbids the murder of the Heart, as well as of the Hand; and not onely the Lust of the Flesh, but the Lust and Adultery of the Heart; and the Lust of the Eye, he affirms it to be *Adultery* it self in the account of God, *Matth. 5. 28.* And God's account, Christ's esteem of things we are chiefly to consider and regard. 'Tis not so material how men account of things or call them: They call evil good, and good evil; they put darkness for light, and light for darkness: The world calls many things by softer and more plausible names then the Holy Scripture doth. But it will be our Wisdom and Safety to judge of all things according to God's measures, and to account and call them as God doth; to his Infinite Wisdom it's fit our weak understandings should submit; *to him we stand or fall (Rom 14.)* he onely can clear or condemn in the great Day of Accounts.

And,

And, O take heed (as thou lovest thy Soul, or tendrest the Honour of Christ) of thinking that what Christ hath here or elsewhere in the Gospel prescribed and enjoined us to avoid, is any part of unnecessary strictness, and that his Doctrines and Laws are too nice and severe. To think thus, is to undervalue the Wisdom of Christ, the Lawgiver, the Head of the Church, the Lord of all, the Great Prophet sent by God to teach the World, testified by a voice from Heaven to be *the Son of God*, whom we are to bear : As if He (who was the Wisdom of God) did not better know the true natures and properties of things, the just measures and bounds within which Humane nature was to be determined and kept, where man was to be restrained, and may not be allowed to do otherwise. And for thee not to restrain thy self as Christ hath ordered thee, and told thee it must be thus for thy Souls welfare ; not to govern thy self according to his Rules and Institutions, is plainly to deny the Lord that bought thee, to deny thy Christian Profession. • For by professing thy self a Christian, thou professest Christ to be thy Teacher, Lord and Ruler ; and that he is the Person whom thou hast made choice of to serve ; and that there is no way so likely & sure to bring thee to Blessedness and Salvation as what he hath prescribed. But then to practise contrary, is to deny all this thy profession : It's to mock and despise Christ, as if he were guilty of prescribing thee some things which were unnecessary, dishonourable, or ridiculous to observe ; which is plainly to deny the Faith, to deny the Lord that bought thee, and hath shew'd thee what is good, and for thy good ; and consequently, it is to bring upon thy self swift Destruction.

But,

But, O be so kind, so good to thy Soul, as to flee these things, and abstain from fleshly lusts which war (as against Christ and his Laws, so) against thy own Soul, 1 Pet. 2. And avoid such Discourse and corrupt Communication, such Sighs and Representations, such Books and Poems, as cross the Laws and Precepts of Christ, and tend to feed, and cherish, and enflame that which Christ came to extinguish and destroy; and which tend to make that seem ridiculous nicety, which Christ hath made thy necessary and just Duty.

AND a most faithful follower of Christ, Blessed S. Paul, doth often in his *Epistles* press and inculcate that Purity of Heart and Life, which our Saviour Christ so indispensably requires. *Flee youthful lusts*, saith he (not long before his departure) to Timothy (2 Ep. 2. 22.) *but follow after righteousness, faith, charity; that's Love out of a pure heart*, and within its due bounds, in opposition to the youthful lusts; Youth being the more wild, untamed, impetuous, inconsiderate part of Life, more obnoxious to the temptations and defilements of Sin: And therefore thou hast need to watch and pray against tentations; to look unto thy Eyes, to make a Covenant with them, as Job did; to look to thy words, as David did, that he might not sin with his tongue; and above all keeping, to keep thy heart (as the words are literally to be rendred, Prov. 4. 23.) that the Heart, the Spring of thy Affections and Actions, may be free from all mud and defilement.

The same Apostle, S. Paul, in 1 Ep. Cor. Chap. 6. presseth this Duty, *Flee fornication*, saith he, Ver. 18. And he presseth it with six Arguments; heaping one Argument upon another (as you may read from Ver. 13. to the end of the

Chapter)

Chapter) one whereof (in *Ver. 20.*) is taken from this, that they were *bought with a price, the precious blood of Christ, the Lamb without spot and blemish, (a price above Silver and Gold,* which yet are the most precious of *corruptible things, as S. Peter in 1 Ep. Chap. 1.)* *Ye are bought with a price;* It cost Christ dear to redeem you, even the price of his Blood to purchase you, your whole man, Bodies as well as Souls. As the same Apostle in *Col. 3.* from another consideration of Christ, of Christ as risen from the dead, and in his Body ascended into Heaven and sitting at the right Hand of God, doth earnestly exhort Christians (as they believe and expect that God will also after death, raise up their Bodies by his Power to an incorruptible, pure and undefiled State, and heavenly Glory) to keep their Bodies undefiled and in a state of purity, in a rising condition, so as they may be qualified for that Spiritual and Heavenly State and Glory, to which at the Resurrection they shall be advanced. And in order and preparation thereunto, that they would *mortify fornication, uncleanness, their inordinate affection and evil concupiscence (Ver. 5.)* contrary to the Love and Affection out of a pure heart; *Mortify,* (a word of great importance and significancy) not onely abate, or lessen, or weaken their Lusts, that so they may not be so lively and stirring in them; but *Mortify,* put them to Death, *Crucify* them, as he speaks, *Gal. 5. 24. They that are Christ's, have crucified the flesh, with the affections and lusts.* Christians should be dead to them (as *dead to all Sin, Rom. 6.*) and therefore not walk in them: And all forbidden pleasures, all sensual objects should be dead to them, without force to tempt

tempt or perswade them ; and as dead things, out of mind, should they be forgotten, uncared for, unremembred (*i. e.* not remembred with any complacence or delight) *not once named*, as the Apostle speaks, *Ephes. 5. 3, 4.* But fornication and all uncleanness let it not be once named amongst you, as becometh Saints : Neither filthiness, nor foolish talking, nor jesting ; by which two last Words the Apostle means obscene Discourses, Stories or Tales, Songs and Jestes (much of the wit and jesting of wicked men being in obscene Arguments, and in behalf of that Sin which is call'd *Folly*, נבלה in the Old Testament, *to work or commit folly in Israel*). Concerning these the Apostle adds, ταῖς ἀνύμωταις, which are not convenient ; that's too soft a word, rather which are not becoming, but altogether unbecoming Christians.

Purity of Heart, and Affections, and Life, and Actions is that which thou art called and obliged to as a Christian, *1 Thes. 4. 7.* God hath not called us unto uncleanness but unto Holiness or Sanctification. And if thou wouldst attain to this state of Purity, and continue in it,

First, Seek unto God by humble & earnest prayer. Say with *David (Ps. 51.)* Purge me, and I shall be clean ; wash me, and I shall be whiter then Snow : Create in me a clean heart, O God, and renew a right Spirit within me ; or רנה נכון a firm, constant, resolved Spirit, so as never to fall again into the like Defilements. Say with the poor *Leper*, who kneeled down, and in this humble posture earnestly besought Christ (*Mark 1.*) Lord, if thou wilt, thou canst make me clean. And know and be assured for thy encouragement, That Christ is as willing, as able to do it ; and as willing to make thee clean, as thou thy self canst be willing to be cleansed.

F

Secondly,

Secondly, But see then that thou art willing: For God complains of the unwillingness of many (*Jer. 13. ult.*) *O Jerusalem, wilt thou not be made clean, when shall it once be?* Thou must be willing, thou must not resist; Thou must *paci Deum*, suffer God to work in thee without disturbance; not oppose, not hinder him when he is at work in thy Conscience, to convince and humble thee: And whatever method God shall please to use for the purifying of thee, patiently submit and yield to it, be it longer and sharper Afflictions, inward or outward.

Thirdly, Nor must thou onely quietly and willingly suffer God to work in thee, but thou must also work with him, and strive according to the working which worketh in thee. Thou must use thy serious and best endeavours to keep thy self unspotted from the World, and always labour after that thou prayest for, *Jer. 4. 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved; How long shall vain thoughts lodge within thee?*

Fourthly, And if thou hast begun to set upon the work of Self-purification, go on to purge and cleanse thy heart yet more and more. If thou hast escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ; if thou hast begun to purify thy Soul in obeying the truth through the Spirit, (as *S. Peter* speaks) take heed lest thou again be entangled therein and overcome: For then thy latter end would be worse with thee then the beginning.

Fifthly, Pray and watch against tentations. None can be secured from sin further then they are careful to shun the occasions or tentations of Sin. *Prov. 6. 27. Can a man take fire in his bosome, and his cloaths not be burnt? Can one go upon hot coals*

coals, and his feet not be burnt? faith Solomon, who by sad experience found the hurt of tampering with tentations. Thus the silly Moth plays about the Candle, and at last burns it self to death.

Sixthly, And as thou must be Watchful, so thou wilt have need of Courage and Resolution, and Fortitude of Spirit: And this thou shalt not want, if thou hast Faith in God. *Resist then, steadfast in the Faith. Be strong in the Lord, and in the power of his might. Put on the whole armour of God;* that thou may'st be able to withstand in the evil day, in the day of tentation; and having done all to stand, keep the Field, and come off with Victory and Triumph: Which thou shalt not fail of, if thou hast Faith in the Goodness and Power of God, if thou be *strong in the grace that is in Christ Jesus*; His Grace shall be sufficient for thee, and thou shalt be able to do all things through Christ (strengthening thee; thou shalt be more then Conquerour through him that loved thee, a Conquerour over those Fleshly Lusts that warr'd against thy Soul; And to thee and every one that overcometh, will Christ (that with Contentment and Delight beheld thy Conflict, Courage and Conquest) give a Crown of Life and Glory that fadeth not away.

And thus I have done with the First Particular; *A Pure Love*, 1. To distinguish it from that gross, sensual, carnal Love which is found amongst them that are companions in Wickedness.

II. *PURE Love* it must be, To distinguish it from a Love for by-ends and self-respects, founded only upon Politick Considerations and Worldly Interest.

The most of that Love and Amity which is in the World is (as Tully doth fitly express it) *Mercatura magis quam amicitia*, a kind of Traffick and

Merchandise, rather then pure Love and true Friendship. Men drive on a Trade and pursue Designs and serve their Interests, by seeming Courtesies and Civilities. This is the guise and fashion of the World; Thoughts and Designs to oblige others, and to advantage themselves thereby, and to make themselves *Friends* here on earth of the *Mammon of unrighteousness*; these are the Springs of all the motions this kind of *Love* hath: It moves not, it goes not out to any but upon these accounts; it ariseth wholly from Interest; And therefore when any cease or are incapable to be further serviceable and advantageous to them, their *Love* also ceaseth to such whom they now cast by and lay aside as unprofitable Tools, as a broken Vessel, a Vessel wherein is no pleasure (as *Jeremy* speaks) and therefore to be cast away.

But consider that this is not to love thy Neighbour as thy self (which God commands) but meerly for thy self: Whereas this is one of the excellent Characters and Properties of the *Pure Christian Love* (1 Cor. 13. 5) ἡ ἀγάπη ταῖς ἑαυτῆς seeks not her own, the things which are onely for its own advantage; but mindeth and careth for the Interests of others, and is concerned for their good and welfare, without any respect to its own advantage thereby. Christian Religion doth oblige and would excite us to a greater *Purity of Love*, such as should expresse it self in doing good for goodness sake; and this is a nobler and higher sort of *Love*, grounded upon the best principle and end.

A N D to this purpose we have two very observable Speeches of our Saviour Christ, quite opposite to the Spirit of the World.

The first is that in *Luke* 14. 13. where he wills that when they make a Feast, they should invite and enter-

entertain *the poor, lame and maimed and blind*, who cannot recompense them; rather then their *friends or rich neighbours*, who would invite them again and make them recompence. The main scope of which words, is to perswade them to do good for Goodness sake; and that it should be as great a pleasure & satisfaction to them, to do good and shew kindness to those that are in want, as to the rich and great in the World. And surely to a Soul that is Generously good, there is nothing so Pleasant and Delicious (as nothing more Honourable and Worthy in it self) then to be making others full of Comforts; and the greatest pleasure is, when they cannot requite them.

The Second passage of a like noble import is that Speech of our Saviour's in *Matth. 10.* two last Verses, where Christ commends the *receiving* (i.e. the entertaining, shewing Love and Kindness; yea the least office of Love, as the giving a *Cup of cold Water* to) *a righteous man*, or one of his Disciples, *in the name of a righteous man*, or *in the name of a Disciple*; *eo nomine, quatenus* such a one; mainly upon this account and consideration.

There may be a receiving and a kind treating of *a righteous man*, or *a Disciple of Christ*, upon other names, regards and considerations; as in the name of a *Friend*, one that hath done some courtesies; or in the name of a *Kinsman*, or one related to us; or in the name of a man of Wit or Learning, and Accomplishments of Body or Mind; or in the name of a man of some Interest and Power, or related to and in favour with men of Interest and Power; and so this *righteous man*, or *Disciple of Christ*, or this Christian may be thought to be in a capacity to befriend us.

But there is a purer Love-fire which Christ would enkindle

enkindle in the Hearts of Christians, viz. to love a *righteous man* for Righteousness and true Holiness shining in him, to love him chiefly for Goodness sake; to shew kindness to any of these *little ones*, (so Christ in *Matth.* calls his Disciples) little in the esteem of the World, little in worldly Interests and Possessions, and so not likely to recompense those that shew them the least kindness: This is above that common Love and Friendship in the World, which is founded chiefly upon Self-respects, by-ends and politick Considerations.

Nor shall this Love lose its reward: Though these *little ones*, these least of Christ's Disciples, be also little in the account of the World, and have little of the World to recompense thee, yet thou shalt have a Reward from God, and a great Reward for this thy *Service of Love*.

And though to give but a Cup of cold Water to a Christian, to a Disciple of Christ, to a *Righteous man*, seem but a cheap kindness; yet it being done seasonably (and so a draught of cold refreshing Water may be a great kindness to one that is afflicted with thirst, as it might fall out in those hot Eastern Countries, and in such a case may be worth a Treasure) he that doth it, *ὁ μὴ ἀπολέσῃ* (two Negatives) shall in no wise lose his Reward, Mat. 10. ult.

AND if to give a Cup of cold Water shall have its Reward, What a Reward shall be given to thee if thou cloath, and feed, and visit a Disciple of Christ, that is naked, or hungry, or sick and in prison; and do all this in the name of a Disciple?

It may be thou hast forgotten thy Cup of cold water, thy cloathing, feeding, or visiting a Disciple of Christ; and it's better that thou shouldst not remem-

remember it, better to have no self-pleasing reflections on what thou hast done; as the righteous said (*Matth. 23.*) *Lord when saw we thee* (or any Disciple of thine, any that belongs to thee) *an hungred, and fed thee? Or thirsty, and gave thee drink? Or naked, and cloathed thee? Or sick, or in prison, and visited thee?* But though thou rememberest not these things, to please and pride thy self therein, yet God will remember thee concerning all this, and for good; and the rather remember thee, if thou dost not remember them to thy own praise and glory. *God is not unrighteous to forget your work and labour of Love, which ye have shewed to* (or in) *his name, in that ye have ministered to the Saints, and do minister,* Heb. 6. 10. saith the Apostle to the charitable *Hebrews*; and for such their Charity he was persuaded better things of them, and things that did accompany Salvation, as in *Ver.* before.

AND if the least Kindness and labour of Love be so rewarded with God; if to give a small refreshment, a little water, be so acceptable with God; proportionably the Reward will be greater, as the Service of Love was greater that is done out of a pure heart to a Christian, a Disciple of Christ; and greater still if done to a Prophet, and in the name of a Prophet, one whose care and desire is faithfully to Preach the Gospel, to declare the whole Counsel of God, for the better instructing and winning Souls to Christ: We are to esteem such very highly in love for their works sake (*1 Thes. 5. 12*) and to treat them *ἀξίως τῷ δεῖν*, worthy of God, as that observable Phrase is *3 Ep. John Ver. 6.* So as is worthy of God, whose Messengers they are, on whose Errand and Business they are employed, whom they serve in the Gospel; as it follows

in

in Ver. 7. because that for his names sake they went forth, viz. to Preach the Gospel. And thus the words [*αξιως τῷ θεῷ*] being rendred literally and properly worthy of God, the *αὐτῷ* [or his] is plain, as referring to *θεῷ* [God] in the foregoing Verse: But our Translation rendring the Phrase thus (which needed not) [after a godly sort] the [his] in the following Verse [for his names sake] is made more obscure, there being in our Translation no person mention'd before, to which the [his] doth refer: As also the word *προεβή-
λως* in Ver. 6. [whom if thou bring forward after a godly sort, or worthy of God] is not so fully rendred; For the word doth not onely imply to bring part of the way such as went forth to Preach the Gospel, but it further signifies (as in other places, so here) to provide what is need-
ful for them in their journey upon so great an oc-
casion and work; and this is to be done *αξιως τῷ
θεῷ*, worthy of God, in a worthy and becoming
measure to testify their regards to God, whose
work this is. And what is thus done to the
Prophet, and in the name of a Prophet, is done to
Christ, and done to God; and such shall receive
a Prophet's Reward.

THE END.

